AMERICAN ECCLESIASTICAL REVIEW.

VOL. VIII.—DECEMBER, 1893.—NO. 6.

THE DOCTRINE OF THE IMMACULATE CONCEPTION IN THE EARLY CHURCH.

MEN familiar with the doctrinal and historical element in Catholic worship need no argument to prove to them that the definition of the Immaculate Conception by the late Sovereign Pontiff was merely a formulated, authoritative expression of a fact which had been the subject of implicit belief since Apostolic times. Those who lack this knowledge, which explains the absolutely consistent, because organic development of Christian doctrine, may regard the dogma as a devotional novelty, or as a mere test of submissive and pious faith—but they can hardly either know the real meaning of the dogma itself, or understand the purpose of any similar definition in the Catholic Church. The definition of the Immaculate Conception is neither a novelty in doctrine, nor a crucial test of how far fair reason will bend to ecclesiastical authority. "A Protestant," writes the late Cardinal Newman, "is apt to say, 'Oh, I really never, never can accept such a doctrine from the hands of the Church, and I had a thousand times rather determine that the Church spoke falsely, than that so terrible a doctrine was true.' Now my good man," continues the Cardinal, "why? Do not go

off in such a wonderful agitation, like a horse shying at he does not know what."[1] And then he proceeds to point out to his repugnant friend the fact that he did not at all understand the subject which he so emphatically condemned, and that its reasonableness is attested by the language of many learned and careful writers among the Christian Fathers and theologians by whom, he says, "it was *implied* in early times, and never *denied*." As to the position of "a person who *understands* the doctrine of the Immaculate Conception, and yet objects to it" the Cardinal finds it difficult to realize such an attitude in any one well disposed toward the acceptance of ordinary truth.[2]

When the eminent Oratorian says that the doctrine of the Immaculate Conception was "*implied* in early times and never *denied*," he unwittingly misstates a fact. This teaching which we accept as Catholic truth in the latter half of the nineteenth century has for it *explicit* testimony as far back as the third and fourth centuries. If this testimony has never been noticed until very recently, the reason is that there never was any necessity for such fact to confirm a truth amply supported by other equally indubitable evidence. We do not require the assurance of an eye witness to convince us that the luscious grape is the produce of the well-pruned vine rather than that of the rain-fed mushroom. The Catholic belief of the absolute freedom, by exemption, from original sin in the Mother of Christ, stands in the same relation to the dogmatic definition of that belief, as the recognition in natural law of a child's title to the inheritance of its father stands to the statute law which defines this natural right against the claims of an intruder. The former had existed for ages, without ever being questioned, or even mentioned, until a state of society which threatened to upset or obscure the principles of right caused the fact, written in the heart of uncorrupted man, to be engraven upon stones and charts. The objections once urged (especially in the names of St. Bernard and St. Thomas) against a belief, which

1 Meditations and Devotions—*Memorandum on the Immac. Concept.*
2 Loc. cit. p. 79.

we meet with throughout all ages of the Church, although in different degrees of explicit profession, rest on a misunderstanding of the state of the question. It never entered the mind of St. Bernard, or of the Angelic Doctor, to deny the Immaculate Conception in the sense in which it has been defined[1] a dogma of the Church.

Neither Passaglia, in his monumental work[2] on the Immaculate Conception, nor Perrone, nor any of those learned theologians who have written *ex professo*, both on the definableness before, and on the definition, since the promulgation of the Decree, lay over much stress on the *antiquity* of the patristic testimony of which they found traces everywhere. If the doctrine which was held in the seventh century is to be called a devotional novelty in our own day, then it will likely deserve the same name even if we can prove it to have been held in the third and fourth centuries. However, the more complete the evidence the better, and recent study has brought to light some interesting witnesses, not known to the above-mentioned writers on the subject, which render the argument of an *implied* belief secondary to that of explicit testimony from undoubted and authoritative sources.

The most recent work on our subject is "The Blessed Virgin in the Fathers of the first six centuries," by the learned Redemptorist P. Thomas Livius. He has no hesitation in stating that there are passages of the writings of the Fathers within the first six centuries, "which may be said *indubitably to affirm in express terms the Immaculate Conception of the Blessed Virgin*;" (Chap. IV, 5, pag. 230.) whilst "passages from their writings may be cited almost without number which, taken in their obvious sense, seem to bear it (the doctrine of the Immaculate Conception) out." (Loc. cit. n. 7.) He then cites such portions from the early writers as he considers "*directly* affirm Our Lady's immunity from original sin." The list includes the testi-

1 Dec. 8, 1854,

2 *De Immaculata Deiparae semper Virginis Conceptu.* Caroli Passaglia Sac. E. S. J. Commentarius. Vol. III. Romæ: S. Cong. de Prop. Fide. 1854.

mony of St. Hippolytus who, with the exception of perhaps Tertullian and Origen, was the most prolific Christian writer of his age. He styles himself a disciple of St. John, whose sublime doctrine he received from Irenaeus, who in turn learnt it of Polycarp, the pupil and familiar friend of the Beloved Disciple.[1] Next follow S. Ephrem the Syrian, S. Ambrose, S. Peter Chrysologus, S. Sabas (in his Typicon), S. Augustine and S. Fulgentius who died in 533.[2] There is also the famous Apollinarian document of the fourth century[3] in which heresy itself attests the implicit belief of the early Christian ages that Mary had no part in the common inheritance of sin under which all mankind found itself debtor.

We pass over the somewhat later testimony of St. Germanus, St. John Damascene, St. Anselm and others, to confine ourselves to one whose authority is among the earliest, and at the same time the most explicit and authentic, namely that of St. Ephrem the Syrian.

To place a just value upon the words of this great Saint, who has been styled the Chrysostom of the Syrian Church, it must be remembered that he was much more than the poet of those charming sacred hymns which have made his name familiar to the Christian student of the Western Church. He was a scholar, profoundly versed not only in the secular and religious sciences of his day, as well as in the Greek and Hebrew literature of the ancients, but he was above all an apologist of Catholic dogma, a defender of the faith and its concomitant discipline. His writings attest the orthodoxy of his Catholic sense in his polemics with the Arians (Anomoeans), with the Manichaeans, Noviatians, Apollinarists and Gnostics of his time. His language in regard to the doctrine of the Blessed Sacrament, the Primacy of St.

1 Although St. Hippolytus is known to have written extensive commentaries on nearly all the canonical books, we gather from an inscription discovered upon a marble effigy, and dating back to his own time, that he composed a much esteemed work on the Gospel of St. John and the Apocalypse.

2 Baronius and Pagi erroneously assign his death to the year 529.

3 Formerly attributed by Turranius to St. Dionysius of Alexandria.

Peter, Devotions for the Dead, etc., is hardly less clear than that of the later Councils. The same may be said in an emphatic degree of his view regarding the prerogatives of Our Blessed Lady, in whose praises his homilies and commentaries abound.

Of the innumerable writings of St. Ephrem many have been preserved to us only in Greek or in Armenian translations. The Roman edition of the *Bibliotheca Orientalis* (1732-1746) which we owe to the combined efforts of Cardinal Quirini, Joseph and Stephen Assemani and the Jesuit Benedetti, contains three Syriac-Latin and three Greco-Latin volumes. The Syrian Codex preserved in the British Museum has been translated and published only within recent years, and happily enough furnishes excellent testimony in regard to the subject which we are discussing. In 1862 the learned German Orientalist, Dr. Bickell, undertook to publish the so-called *Nisibene* poems of St. Ephrem which had until then lain a mute treasure only for the inspection of privileged students who traveled to London. It was at this time that another Orientalist scholar Dr. Overbeck, was preparing his Oxford edition of the "Opera selecta" of St. Ephrem which were published a year before the *Carmina Nisibena.*[1] In this book, originally composed of seventy-seven hymns, a few of which are wanting in the transcript, St. Ephrem discourses upon various themes, historical (de rebus Nisibenis, de Edessa etc.) and dogmatical (eschatology.) He frequently speaks of the Blessed Virgin and in terms almost identical with those which the Church uses in the Canonical Hours and in the liturgical office where the expressions of the Sapiential Books in addressing Wisdom, and of the Canticle of Canticles are mostly employed.

In one place, (Carmen xxvii), St. Ephrem represents the Church of Edessa as addressing our Lord, the "All Beautiful," and in doing so associates with Him the Blessed Virgin-Mother as the only one resembling Him in that she is

1 S. Ephraemi Syri Carmina Nisibena, additis prolegomenis et supplemento Lexicorum Syriacorum, primus edidit, vertit, explicavit Dr. Gustavus Bickell.—Lipsiae: F. A. Brockhaus, 1866.

absolutely immaculate. We give the original text, which Dr. Bickell translates as nearly as possible literally[1]:

ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܐܡ̈ܝ ܘܐܡ̈ܟ ܚܕ̈ܐ ܐܢ̈ܬ ܒܟܠ ܦܓܡ ܫܦ̈ܝܪ̈ܬ ܐ̈ܢ ܐ̈ܢ ܐ̈ܢ

emanations of the divine Intellect. To cite but one example which occurred to us in reading Dr. Bickell's version of the Nisibene document:

ܫܒ ܗܘ ܐܝܟ ܐܦܢ. ܡܟܝܠ ܒܬܟ ܦܢܛܐ. ܕܡܨ
ܕܡܘܬܗ ܘܫܘܝܐ ܘ

which he translates: "Revera quidem unus tantum ei similis est, filius, qui processit ab ea, ejusque accuratissima imago est." (Carm. iii, pag. 79). The phrase refers in reality to the divine essence, but in applying a like expression to Mary the writer exalts her above creatures in the sense of their being stained with sin from their conception, whilst it characterizes her soul as coming from the creative mind of God immaculate, like Eve before the fall, endowed with the fulness of grace, by reason of her anticipated motherhood of the Son of God.

Such language must seem remarkable when we bear in mind that it antedates the actual definition of the Immaculate Conception as a dogma of faith more than fifteen hundred years.[1]

We pass over the testimony of the liturgies in the numerous Churches fructified by the offshoots from the Syrian stem which grew in the theological schools of Edessa and Nisibis, and dispensed for centuries the right rules of doctrine and discipline to the Churches of the East. From the eighth century to the nineteenth, the feast of the Immaculate Conception may be found in various liturgies of many churches East and West. In some cases, as among the Abyssinians, the doctrine of the Immaculate Conception may still be fairly recognized in the religious traditions of those who have for many centuries been aliens to the true faith of their Catholic forefathers.

1 Critical testimony places the composition of the Nisibene papers within the last years of St. Ephrem's life. He died in the summer of 373, or, as some, who attribute to him the funeral oration upon St. Basil, suppose, in 378 or 379. The latter is, according to Bickell's showing, quite improbable.

One objection may find its place here as claiming the attention of the scholar. The Syrian Church celebrates the Baptism of our Blessed Lady on Wednesday of Pentecost week.[1] From this it is argued that if it had been actually the prevailing and constant belief among the Syrians that our Blessed Lady was free from original sin, they would not celebrate her baptism, because such sacrament was, under the supposition, unnecessary and to no purpose in her case. We answer that the objection offers no solid argument. The belief that our Blessed Lady was actually baptized, is and has always been in the Church, while it is evident from the fact that such theologians as Albertus Magnus, Duns Scotus, Suarez and many others, discuss it as being a most likely and becoming act. If our Lord Himself thought proper to be baptized by St. John ; if He never exempted Himself from the obligations of the Law, civil or religious, under which He lived during the years of His earthly sojourn, why should His holy Mother do so? As a matter of fact we find her complying with the law of purification in the Temple, although she certainly was free from this obligation before God. Similar, or even higher motives may have induced her to seek and receive the sanctifying character of baptism, which could but add the divine sign-manual to her fulness of grace. There is then no repugnance in admitting both the Immaculate Conception and the baptism of Mary.

In truth the doctrine of the Immaculate Conception is most congruous and appeals to the natural sense of pious faith in the Incarnation. We can only wonder with Cardinal Newman, how any one who understands it, can reasonably object to it as unbecoming the Catholic mind. Protestants who have read "The Life of the Blessed Virgin," by Anthony Stafford, may protest with him that they will never be Papists, but they will believe with him what every Catholic believes of the Blessed Mother of Christ, not excluding even the Immaculate Conception.

1 *In Codice Syriaco* apud Nilles, Col. man. ii p. 142, feria iv post Pentec. haec exstat rubrica : (Apostoli) *baptizarunt Deiparam et obtulit Jacobus primum sacrificium.* Fasti Mariani, Holweck, pag. 344.

In truth, 'tis easy to believe
In this exemption of Christ's holy Mother
From the birth-sin . . .
It was a gift that could be given
As readily as when, at the font
The waters fall on the infant's front,
And the pardon falls from heaven.

(*Clarence Walworth* "*Immaculate Conception.*")

H. J. HEUSER.

THE PRIEST ON SICK CALLS.

I.—THE SUMMONS.

"THE two chief works of a pastor," writes Cardinal Manning, "are the preparing of children for their warfare in life, and the *preparing of the sick for the last conflict in death.* The school and the sick-room are the two chief fields of a priest's charity and fervor."[1]

When a sick person calls for the priest it is evidence, ordinarily, of a need which cannot be supplied by mere physical resources. Even where the hope of temporary relief distinctly manifests itself, it betokens, apart from rare cases of imposition, confidence in the charity which founds its ministrations on supernatural motives; and the pastor of souls who could not utilize as well as pardon such weakness in the needy for their own spiritual benefit must have, indeed, a narrow view of both the duties and the consolations of his charge.

Never knowing what may be the immediate necessity which compels the sick to call for us, but always sure of the benefit we can afford him, it is unnecessary to dwell on the duty of the priest to respond promptly, day or night, to the first summons of a "sick call." We call it a duty, for the priest is under vow to neglect even his life, if need be, in order to save the soul of any smallest member of his flock. But if it is a sacred obligation assumed in the voluntary acceptance of the apostolic ministry, it is wisdom as well. There is a volume of meaning contained in the inspired

1 The Eternal Priesthood, Chap. XVII, 2.

words of the Son of Sirach: "*Be not slow to visit the sick, for by these things thou shalt be confirmed in love.*" (Ecclesiastic. vii, 39.) Who of all men on earth stands more in need of love, to do the work of true reform, than the priest! If he have within him the love of God, and if he know how to attach to himself, for his Master's sake, the love of his flock, he will do wonders in his parish. In order to obtain it, to be confirmed in it, "be not slow to visit the sick."

II.—IN THE SICK ROOM.

If promptness under all circumstances in answer to the summons which call the priest to the sick bed, is a first evidence of his zeal and a guarantee to him of the love of his flock, it is not the only quality which will make his ministry duly useful.

The Roman Ritual, the most authoritative text-book which we have in the conduct of the sacred ministry, lays particular stress upon the *manner* in which the priest is to perform his visitation and care of the sick. (Vide: De visitatione et cura infirmorum, Tit. V., cap. IV.) It pictures him as a man gentle and considerate in his approach to the sick, so as to gain at once the good will of the patient, and respect for the priestly office from those who may be present. It is so natural for those who are in good health to forget that pain and weakness make our sick brother sensitive beyond the normal condition; that a noisy step, a loud voice, a quick gesture of familiarity, or the touch of a cold hand, irritate the patient often in a way to endanger the efficacy of the surest remedies. The man who knows all this, and who cares for the welfare of the sick, will be guarded at his entrance to the sick chamber. He will inform himself as to the true character of the malady by consulting, if possible, the doctor or attendant, and avoid any forward remark to the sick which might betray not only want of judgment, but appear rude under circumstances when not to be observant is to be offensive. The gift of God to the true minister of the sick makes him considerate, indulgent, pleasant, hopeful, and thus all-

powerful in overcoming those prejudices which often prevent the sick not only from attaining peace of mind, but from recovering physical health and strength. "Aegrotos visitans, ea qua sacerdotes Domini decet, honestate et gravitate se habeat, ut non aegris solum, sed sibi et domesticis verbo et exemplo prosit ad salutem." (*Rit. Rom.* loc. cit.)

The Ritual further bids us to be particularly kind to the sick who are at the same time poor.[1] Thank God, our clergy in these missionary lands, where we depend for our material support directly upon the people, are known to be heartily generous towards the poor. If the Catholic Church draws unto her especially the abandoned classes, a mark by which Christ bade the Baptist recognize His mission,[2] she also provides for them in an especial manner. Our Religious Orders devoted to the care of the sick and poor show equal vitality on barren and abandoned ground where their labors are unknown except to God and the poor, as in our large centres of civilization, where resources are ample and helpful. The priest of whom the newspapers reported how on a recent occasion he told his congregation that his modest earnings placed in a bank against rainy days of sickness or old age, were, as long as the sum would last, at the disposal of those among his people who suffered from want of work, is singular only in this sense that some accident made his generous deed public.

But charity is mere philanthropy unless it have a motive which places its final aim and effect above nature. Hence the Ritual directs the pastor of souls to make his kindness to

1 Eorum vero praecipuam curam geret, qui humanis auxiliis destituti, benigni ac providi Pastoris caritatem et operam requirunt. Quibus si non potest ipse succurrere de suo, et eleemosynas illis, prout debet, si facultas suppetit, erogare, quantum fieri potest, . . . sive per privatas, sive per publicas collectas et eleemosynas, illorum necessitatibus succurendum curabit.—*Rit. Rom.* loc. cit. n. 5.

2 "Art thou he that art to come, or do we look for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk . . . the poor have the gospel preached to them." *St. Matth.*, xi, 3–6.

the sick poor the means of bringing them nearer to God "ut in viam salutis eos dirigat."[1]

Long prayers are often wearisome to good men in health, but they almost always irritate those who suffer. The Ritual, speaking of the devotions in the sick-room, mentions expressly that the prayers should be *short*. How short, must depend on the condition of the patient and the time and place and circumstances in which the priest meets him. But short invocations may be repeated at intervals in form of acts of resignation, gentle whisperings of hope and protests of confidence in God. The Church has indulgenced beautiful ejaculatory prayers which can be easily remembered, even by the wandering mind, if they are twice or thrice pronounced. In cases where the disease is not serious, more may be done, and it is at all times edifying to see a priest kneel down to say devoutly a prayer with or for the sick. This is particularly recommended on occasious of administering the last Sacraments, especially Holy Communion, in cases where the patient would be apt to neglect the fruitful thanksgiving unless assisted by some intelligent person.

It is needless to say that a mere perfunctory administration of the Sacraments is an abomination before God and a stumbling block to those who perchance assist at the sick bed, and whom the Catholic ceremonial of the visitation of the sick, if performed in the spirit of the Church, could not fail to edify and attract.

III.—CONDUCT TOWARD THE PHYSICIAN.[2]

The fact that the invalid whom the priest is called to treat possesses a twofold nature, the psychical and the physical, both of which are closely interwoven and dependent on each other, makes it absolutely necessary for the well-being of their patient that there exist between the physician who

1 *Rit. Rom.* loc. cit. n. 6.

2 We have spoken of this subject on a former occasion in an article entitled "The Priest and the Medical Profession" (vol. iii, p. 107) and may be pardoned for repeating here part of what we there said.

treats the soul and him who treats the body, perfect understanding and complete harmony as to the methods and limits of their respective treatment. The adage "Mens sana in corpore sano" hardly loses of its truth when inverted, and Juvenal, by a strange freak, acknowledged the claims of religion in this respect when he prefaced the above phrase of which he is the author, by the words "Orandum est ut sit."

Every unprejudiced physician will allow that the rites of the Catholic Church, as administered to the sick, have a decidedly beneficial and soothing effect upon the latter. Goethe, who had little if any practical faith in the supernatural, has left us a beautiful literary memorandum entitled "Sacraments," in which he dwells upon the wonderful power of the sacramental rites in the Catholic church to raise man's aspirations, to strengthen his purpose and make him superior to the ills of life. The confession of past sins, which haunt the sick man during the sleepless hours of enforced reflection, relieves his mind. The fear of retribution, induced by the thought of possible death, turns into hope after he has received the assurance of pardon given, not in the form of friendly desires or pious sentiment, but as an efficacious remedy vouchsafed to man by God through the ministry of religion and always sure of being obtained so long as the sinner has a true sorrow for his offence. Thus, too, in "Extreme Unction" the prayers which the priest pronounces as he anoints the different senses of the body remind the patient that even then, though his life is in actual jeopardy, he need not despair. A special sacramental grace is given him when earthly remedies have been pronounced as no longer availing or as greatly doubtful. Then the sincere Catholic is made to remember that, if the wisdom of God deem it for his advantage to live, he will recover in the strength of that last sacramental prayer made in the name and power of Christ; but if not, he is fortified for the journey to eternity. And the thought gives him peace, and the last struggle is one of hope and not of terrifying suspense. If rightly understood such disposition will be welcomed by every sensible physician.

But we would miss our purpose if we were here to pass over a disadvantage to the sick which sometimes arises out of this very relation of the priest to people of the Catholic faith. Familiarity with some details of medical practice such as most students of theology possess offers not unfrequently a temptation of interfering with the physician who is called to attend the case in which the ministrations of religion are required at the same time. Many Catholics, too, especially the poor, who have in needful days found the priest their only friend, their physician and true father, when there was none else to supply the place, cling to the latter with a confidence which at times makes them disregard other legitimate claims. This kind of gratitude lies deep in the heart and lasts for a long time. Our people will send for the priest when they should send for the doctor, or they will neglect the prescriptions of the latter when they have received the blessings of the former. All this is very good so long as it does not create misunderstanding to the detriment of the patient, or cast odium upon our ministry. The claims of the soul are indeed superior to those of the body. No man who believes in the supernatural can consistently ignore the rights of a person to have his or her spiritual wants attended to, even if it involves a temporal loss or physical evil. Hence, too, the priest may claim the right to administer to these wants when they do not involve a violation of justice on some other ground. Law and equity give him the right in this respect against the arbitrary assumption of a physician who might attempt to prevent such claims to religious ministrations on the part of his patient. But we are not arguing this side of the question. As a matter of fact our rights are rarely denied us by the medical profession. In France and Italy and other parts of Europe narrow bigotry and religious hatred have sometimes made the civil authorities deny these rights against natural law. Not so in America, where the respect for the moral law among medical men of repute seems by all accounts higher than in Europe. What we contend for, and this precisely in the true interests of our people, is the duty of allowing the

physician the full and free exercise of his profession within his sphere. A conscientious and skillful physician acting in harmony with the priest can only tend to promote the spiritual as well as temporal welfare of the people. In many cases, too, we have to rely upon him to inform us of what should be done for the spiritual welfare of the patient, or expect from him to supply our ministration, as in the case of baptism, when we cannot perform it. And Holy Writ indicates the important position of the physician: "Honor the physician for the need thou hast of him; for the Most High has created him. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. The Most High has created medicines out of the earth; and a wise man will not abhor them. By these he shall cure and shall allay their pains." (Ecclus. xxxviii, 1-7) And again: "Give place to the physician; for the Lord created him: and let him not depart from the, for his works are necessary." (Ibid.) How necessary prayer and the disposition of peace is in conjunction with these remedies of the physician may be read in the same chapter of that matchless compendium of wisdom, the book of Ecclesiasticus.

Every priest is expected to be sufficiently informed on the subject of medicine or surgery to act in cases of emergency or when there is a legitimate call upon him to do so, and an occasional talk with a physician about such matters will put him in practical possession of much valuable assistance which may be rendered the sick in the unavoidable absence of medical appliance. But the disciplinary canons of the Church discountenance such practice outside of necessity, particularly with regard to surgical operations. There are various reasons for this prohibition, and Benedict XVI, who treats of the subject very explicitly in his work "De Synodo,"[1] distinguishes between the practice of medicine and that of surgery, and between the secular and the conventual clergy, whose duty of managing hospitals and attending the wounded on the field of battle, etc., often obliges them to

1 De Synodo Dioecesana, lib. xiii, cap. x, 1-11

the exercise of the medical and surgical art. For the regular practice of medicine the priest requires the express sanction of ecclesiastical authority, which is not to be given, except where necessity, such as the absence altogether of a competent physician or similar abnormal circumstances, require it, and even then the use of this faculty is frequently limited as to place, persons and time.

We said there are various reasons for these restricting canons of the Church. But on the whole they have grown out of the conservative prudence which is so conspicious a feature in ecclesiastical legislation as to have gained for the Church the charge of intolerance among those who see her only in a partial light. From the foregoing we draw some practical rules of conduct respecting our relations to the medical profession.

1. Never prescribe where there is a physician attending the case. 2. Express no opinion as to the probable issue of the disease. 3. Pass no criticism of any kind upon the physician who attends or is likely to be called in the case. 4. Give no orders affecting bodily comfort of the patient contrary to the physician's directions. We do not say that these are laws admitting of no deviation. But they are rules of prudence; and we need be very certain of the issue when we attempt to violate them. With the above cautions scrupulously observed, it will not be difficult to place ourselves on a friendly footing with the physician who attends our patient, no matter what the religious views of the former may be. He will give us the indications of danger and advise us what can be done for the sick person and how we may approach him, in case he need be prepared for death.

We have touched here at some length upon what might be called the professional relations between the priest and the physician. There are other aspects of their position toward each other, as in the case of malpractice. Under this head we include the use of anaesthetics to an immoderate degree, and all such operations which plainly violate the moral law, as for instance, that of craniotomy. Under such circumstances it may become our duty to make a conscientious pro-

test in behalf of the patient who professes the Catholic religion.

IV.—REPETITA JUVANT.

If sickness is to convey a spiritual lesson for the good of the patient who is permitted to recover, then it is the duty of a pastor to point it out and apply it. This is one reason for *frequently* visiting the sick. It may be that it cheers them; it may be that it warns them; it may be, too, that their pastor's first visit has been to them a temptation to deceive him as well as themselves, and unless he returns they remain in the meshes of sacrilege in which human respect has involved their soul. "*Idque non semel tantum sed saepius*" says the Ritual in regard to the visits which we are obliged to make to the sick. "The priest," writes Bishop Moriarty of Kerry,[1] "who leaves a person in danger of death for more than a week without a repetition of his visit and the visit of our Divine Lord in the holy Viaticum, is exposing himself and his patient to a terrible risk. The priest who can easily visit oftener, or who knows that the sick person is exposed to dangerous temptations, is bound in charity; *and if he have the* "*cura animarum*, as a parish priest or curate, he is bound in justice to repeat his visit as frequently as the spiritual need of the sick person may require." We may ask: How are pastors to decide whether a sick person's spiritual need requires the priest's ministration? Our prelate answers: "Let us reflect, that the vast majority of persons do not live habitually in the state of grace. The number of those who constantly resist temptation and keep themselves free from mortal sin is very small, as compared with the mass of professed Christians. How can we expect that he who has been in the habit of relapsing into sin, not long after confession, will now with all the weakness of approaching dissolution about him, and without any extraordinary extrinsic help persevere in grace? . . . We must be guided by the expressed wishes of the Church,

1 Allocutions and Pastorals, by the Rt. Rev. Dr. Moriarty, p. 139.

not by our own theories and conjectures." And the Church declares that the pastors of souls are to visit the sick frequently, even when they are not in danger of death, and to visit them still more frequently when, having received the last Sacraments on the approach of death, there is constant danger that the effects of the absolution may be undone unless the weak wanderer to the judgment seat of God be helped and his strength renewed in repeated shriving and holy Viaticum.

"Have we time to do this?" The venerable prelate answers: "A short examination of conscience in the evening, on the use made of the several hours of the day, would quickly dissipate the illusion of those who say they have no time." (*Allocutions*, loc. cit.)

P. ARMINIO.

CLERICAL STUDIES.

SEVENTEENTH ARTICLE.

MORAL THEOLOGY.—(II).

Its Methods.

IN a previous article we briefly called attention to the importance of Moral Theology as a preparation for the work of the ministry, and as a necessary help for its due performance. To dwell at length on so obvious a truth was unnecessary. The demand for this special form of ecclesiastical knowledge is met by the priest in so many shapes at every turn in life, in the pulpit, in the confessional, in his daily intercourse with his fellow-men, that, if at all alive to his condition and responsibilities, he can hardly ever lose sight of it. The only thing therefore to be considered is the manner in which the study should be taken up and pursued.

In the pursuit of each form of knowledge the unbiased mind instinctively proceeds on certain lines and follows certain logical processes which subsequent experience shows to be the most effective. These constitute its proper methods. Each science has its own, simple or composite, depending on

and determined by the sort of knowledge it conveys and by the manner in which it comes in contact with the mind. Thus there are the methods of natural science, of metaphysics, of history and the like. It is only by applying the right methods to each that it can be properly understood and developed. Wrong methods can but confuse and perplex the inquirer; if persevered in, they invariably lead to an unreal and perverted conception of things, as is strikingly illustrated in the case of the natural sciences, regarding which the world remained in ignorance for centuries in consequence of the application to them of the *a priori* or deductive process, instead of the method of observation. No small share of the perplexities of theologians in dealing with moral questions may be traced back to similar causes; whatever progress, on the other hand, moral science may be expected to make must depend principally on the appropriate manner in which its problems, old and new, are taken up and dealt with.

I.

What, then, are the proper methods of Moral Theology?

In a general way they are those of all the practical sciences, the purpose of which is to shape human action in view of some special end. The end is reached by the determination of the rules and principles of the science, and by their application to specific facts. Thus all practical sciences comprise three kinds of elements: abstract principles; practical rules; applications, carrying down principles and rules as near as possible to the concrete. Logically, the principles come first; in reality they are the last to be realized. Even the rules are only a generalization of a certain number of individual facts, and are formulated but slowly and tentatively. Yet it is in the shape of rules that practical sciences first make their appearance.

This is especially true of the science of ethics. Ethics is primarily, essentially, a set of rules, a code of laws. It is in that shape that it reaches the individual man. Children learn their duties, in form of commands and rules of conduct; and

when God himself vouchsafed to direct human action, He simply laid down a law of action: "thou shalt:—thou shalt not."

Rules are the most natural form of guidance in all matters of practice. Facts are too numerous to be considered and regulated individually. Abstract principles, on the other hand, are too far removed from the facts to shape them effectively. Rules are half-way between the two. More easily apprehended than principles, because less abstract, more easily retained because of their brevity and clearness, they permit the mind to determine with a minimum of effort the character of individual objects or the proper course of action.

Rules of conduct, then, embracing the whole responsible life of man and covering the whole field of human duty constitute the substance of moral theology.

But, it will be asked, where are these rules to be found and what source are they derived from?

To answer this important question, we cannot do better than consider briefly how, as a matter of history, these laws came to the knowledge of man and gradually assumed their present shape.

In its primordial elements, the science of duty is as old as the human race. From the very beginning, man was subject to the law of his nature, as a rational being, and to the higher law consequent on his elevation to the supernatural order. The former was revealed to him by the voice of conscience; the latter by direct manifestations from God. Both, as we know, soon lost their distinctness in the mind of fallen man, yet even when at his lowest, something remained to him of both in the inherited traditions and customs of his race as well as in the unceasing admonitions of the moral sense—"the law written in their hearts—thoughts accusing or defending them" (Rom. II). What the pagan world continued to know of the laws of duty, it is difficult to determine at such a distance, and with the imperfect and conflicting evidence that has reached us. Much of the original teaching was undoubtedly won back by the noble efforts of

such men as Socrates, Plato, Aristotle and the Roman stoics. Indeed in some particulars they reached so far, that many apologists, ancient and modern, believed that they had gathered their knowledge from some higher source than their individual reason. Yet the moral doctrines of ancient philosophy, even at its best, remained deficient in many important particulars, besides having nothing in them of that expansive power by which they might reach the bulk of mankind. Hence the necessity of another and more effective teaching.

It came to the patriarchs in their mysterious and marvelous communications with the Divinity. It came to the chosen people, first through Moses and the Law, and then through a long series of inspired prophets, whose mission was not so much to foretell the future as to recall the past, to repeat the injunctions of the Law, to intimate its true spirit, and gradually to expand and elevate it above and beyond the letter of its original precepts. It came finally to all, and in its fullness, through Christ and His Gospel.

From these various sources, human and divine, the first Christians gathered their rules of conduct. Traditional practices, social customs, pagan wisdom and the Jewish law; the teaching of the Apostles and the treasured maxims of the divine Master, the inborn sense of right and wrong, all had their share in moulding the Christian life at the beginning, under the authoritative guidance of the Church, on whom devolved the duty, not only of conveying the Gospel to all nations, but that also of assimilating whatever of moral truth was already known to the world, and of accommodating the whole to the manifold and ever varying conditions and circumstances of her children.

This was, from the first, the every day work of her bishops, the favorite subject of their instructions, and in cases of difficulty, the matter of their mutual consultations, as may be seen in what has been preserved of their writings. In cases of special importance or difficulty, they assembled in council, and their decisions became a practical rule of guidance for all those subject to their authority, and often, by

a natural extension, to the whole Church. To them in particular, are due the penitential canons, introduced so early, maintained so long with varying strictness and vigor, and which, more than aught else, determined the moral ideals and regulated the judgments of clergy and laity through many ages.

In this way the body of moral doctrine steadily grew during the Christian centuries, and continued to grow, even when mental activity in almost every other form had become stagnant, in the Church. New cases were ever coming up and had to be solved. Councils continued to meet, and the ordinary purpose of these sacred assemblies was the interpretation and enforcement of the Christian law. As a consequence, it is to their decisions and decrees that the historian has even now to go back whenever he wishes to retrace fully the development of Christian morals. There is only one other source of information more abundant still—the authentic decisions of the popes.

For the popes never ceased, through Christian ages, to be appealed to in matters of conduct, as well as in matters of doctrine, and their decisions, carefully treasured, became the practical rule of duty no less than of religious belief. We may follow their action, from the beginning down to the present day, in the early collections of their decretals; in their bulls, encyclicals and briefs bearing on moral subjects; in the hundreds of "propositiones damnatae" pointed out as perilous by their unceasing watchfulness; in the decisions of the Roman congregations acting by their authority. Indeed the more we consider the action of the popes in the Church, the greater we find their share to have been in giving its distinctive, definite shape to the whole system of Christian life and conduct.

Yet, although the supreme regulative action was always theirs, in its full development Christian ethics has not been so much their work as that of the schools. As we find it today, in ponderous folios or in portable manuals, moral theology is mainly the result of the arduous labors of hundreds of trained minds, some among them of the very highest

order. To describe their work, will, perhaps, be the best way of showing on what lines and by what methods the science of Christian duty should continue to be built at all times.

II.

In its earlier form, moral theology, as has been observed, was little besides a collection of rules and precepts, comparatively few in the beginning, but growing in number and distinctness in the course of ages, yet still devoid of the unity, consecutiveness and cohesion which alone could give them the character of a science. To impart to it these qualities, besides completing it in every other direction, was the task assumed by theologians, and achieved so happily that Catholic moral theology stands forth as one of the most remarkable, as well as the most valuable productions of the human mind.

Let us see in detail how the work was done.

1. The first and principal concern of theologians was, naturally, to ascertain the true sense and import of the practical rules or precepts which they found previously evolved in such abundance by the methods already described. For rules are available only as far as they are properly understood, and yet they are ever liable to be misinterpreted. Human language, even when well weighed, is often inaccurate, ambiguous or obscure; how much more so when put forth with all the freedom and looseness of ordinary speech! Yet it is in the latter shape that most of the rules of conduct find their expression, be they human or divine. The necessary restrictions and qualifications are missing and have to be supplied. It is written: "thou shalt not kill; thou shalt not steal;" yet it is sometimes lawful to do one and the other, and it becomes the duty of the theologian to say when and wherefore.

Here was a work to be pursued in regard to every single rule or law of life as it comes up. Definition of terms, comparison with other laws, analogy, were among the means commonly resorted to; but the most practical and effective at all times was the consideration of the end or purpose for

which the law was enacted. This and this alone gives the full and true measure of its extent and of its stringency.

2. But the interpretation of the laws of conduct, however thorough, represents only the first stage in the formation of moral science. The second consists in ordering and connecting these laws in logical shape.

The systematic arrangement of human duties does not seem, indeed, to have been at any time an object of general concern or effort in Catholic theology. The obligations of the Christian are dealt with by the Fathers just as they come up before them, and are never brought together except incompletely and informally.[1] The early scholastics embody them in their general theological scheme, and when, later on, moral theology becomes a separate science, the arrangement of its parts remains largely a matter of individual taste. Yet most theologians, after St. Thomas, divided it into two parts, one devoted to the study of the fundamental elements of moral action, the other to the special duties of man. The latter they gathered around the theological and cardinal virtues, or they fitted them into the conventional framework of the ten commandments, the practical side of the sacraments having a special section to itself.

3. Much more important was the third step—that of bringing back each law to its respective principles.

Behind every rule there is a reason. Whatever is prescribed is prescribed for a purpose, in view of an end to be attained by the observance of the rule. To seek for that reason is natural to the mind. The animal obeys blindly, but a reasonable being strives to see behind the precept, and even a child wants to know why it is commanded to do certain things and forbidden to do others.

But there is much more here than the satisfaction of a natural curiosity. In most cases a law cannot be properly understood until it is seen in the light of the principle from

1 Vd. Clem. Alex. Stromat.; Aug. De Moribus Ecclesiae; Basil, Moralia, etc.

which it emanated, or of the purpose for which it has been enacted. In no other way can its extent be ascertained or its stringency determined. Nor can it on any other conditions become the object of an abiding effort. A law, the reasonableness of which is not apparent, may be enforced by pressure from without; but the pressure removed, it is promptly shaken off; whereas if it be shown to belong, as a necessary or integral part, to a system of things which cannot or should not be interfered with, it maintains its hold on the will and secures obedience.

This is why, in the study of all legislations, the underlying principles are always sought for and set forth. Theologians, canonists, jurists, all are at one in tracing back whatever laws they study, human or divine, to the ultimate reason of their existence. Only there do they expect to find their true meaning and their ultimate value. Indeed it is by its principles alone that the mind acquires the mastery of any subject. Knowledge by rules is always narrow and sterile; principles alone give it breadth and fecundity; they alone impart to it the dignity and standing of a science.

But where, it will be asked, are these principles to be sought for?

The answer is: in the natural intelligence, in the common sense and in the moral sense of man himself. The reason is that almost all human duties are natural duties, connected, indeed, in the Christian with a higher order, but preserving, after they have passed into it, all their original, characteristic features.

This doctrine, laid down in several places by St. Thomas[1] and admirably developed by Suarez, (De. Legib. lib. x. c. iii, n. 20) represents the common teaching of the schools. Suarez judiciously remarks that even the special positive duties of the Christian flow *naturally* from the very facts of the supernatural order, such as they have been established and manifested to mankind. Beyond these narrow limits,

1 Vd. Sum. 1, 2, 9. 108, a. 1. and still more distinctly Quodlibet. 4 art. 13. "Lex nova:—contenta est praeceptis moralibus naturalis legis, articulis fidei et sacramentis gratiae."

everything forbidden under the Gospel is forbidden by the natural law; whatever is prescribed is a command flowing from the moral nature of man.

As a consequence, moral duty in all its parts lies within the sphere of human judgment and is subject to it; not indeed as to a supreme arbiter or final court of appeal, but as to an original, divinely appointed means of ascertaining moral truth in every direction. In no part of sacred doctrine is man's natural intelligence so much appealed to or finds so free a field as in moral theology. And therefore it is that we find theologians, while ever ready to listen to the suggestions of authority and bow to its decisions, yet constantly engaged in testing everything by philosophical discussion and weighing it in the balance of reason. Moral theology is essentially philosophical. Custom, human tradition or authority of a higher character may supply a large share of the original materials, but they are all tried and finally put together by the ordinary processes of human reason.

The principles of moral theology are of two kinds: intuitive and discursive. By intuitive principles we mean those which are supplied directly by the moral sense, and rest on their own evidence, needing no proof, in some cases incapable of receiving any outside themselves. By discursive or inferential principles we mean principles which originally reached the human mind through a process of reasoning, deductive or inductive.

The existence of primitive moral intuitions has been much questioned in the present as it was already in the last century. A persistent effort is made by the positivist and evolutionist schools to trace back all the moral impressions of man to the purely physical instincts of the animal, or to make them the mere results of experience, actions being judged good or evil according as they have proved conducive or detrimental to human happiness. But such a position is utterly untenable. The notion of right and wrong is primitive and irreductible. The idea of duty is unlike any other, nor can it be accounted for by any other. The same may be said of

certain elementary forms of duty, such as benevolence, gratitude, justice; or again of religious duties, the existence of God once admitted. They are not susceptible of proof and they require none.

Other duties there are in favor of which this original intuition may not be claimed, yet custom has made them so familiar to all, and public opinion so enforces them that they appeal almost as spontaneously to the conscience and possess as high a degree of moral evidence, as the earliest promptings of the soul.

Finally there are duties which fail at first sight to awaken the moral sense. Yet they are held as duties because experience—that of the individual or that of the race—has shown that an opposite course, if freely followed, would prove seriously detrimental to the agents or to society at large. It is by reasons of this kind that theologians commonly establish the duties to which we refer and determine their extent and importance. Yet, while agreeing with the utilitarian school as to the proximate reason and real measure of such duties, they are completely at variance with it as to their ultimate reason and moral obligation.

No sharp line divides the intuitive from the inferential principles of morality. Duties belong to one or the other category in various minds according to the habits, surroundings or moral culture of each. Neither is it easy to determine which principles are essentially intuitive and which are so accidentally.

4. Thus in possession not only of practical rules but of principles which light them up and bind them together, the theologian is in a condition to enter on the last stage of the science, the most important, in some sense, because the most practical of all—that of applying principles and rules, not to individual actions, for that concerns only the agent, or the spiritual adviser, but to specific actions, that is, to actions divested only of their purely personal or accidental circumstances. Actions thus viewed and sub-

mitted to ethical judgment constitute the special domain of casuistry.

Casuistry holds and has always held so important a place in the science that it will not be too much to devote a special paper to it. We mention it here only as the last stage of development of the study of morals.

Such then are the elements and the methods of moral theology. Theories and principles, general rules, practical applications constitute the whole science. The principles of themselves comprise all; yet to dwell exclusively in the region of principles would serve no practical purpose. Pure speculation and theory may suffice to make the moral philosopher, but not the moral theologian.

The principles of moral theology are almost exclusively rational; its rules, as we have seen, are gathered from all manner of sources; the legislation of the Jews and the maxims of the Gospel, Roman law and Canon law, councils and popes. But in their actual shape they are almost entirely due to the labor and thought of the schools through many ages. To the schools they owe in a great measure their precision and their authority. Yet whatever their excellence may be in both these respects, they still remain human, and consequently liable, more or less, to be reconsidered and recast. Even when they remain unaltered, they become fully available only through a knowledge of the principles from which they emanate, and without it they are often misleading.

Casuistry, finally, is more accessible still and more helpful to the majority; but, casuistry without the moral theories and rules from which it proceeds, is little better than a child's form of knowledge.

In short, to the moral theologian the three classes of elements are almost equally necessary, and each one is the natural complement of the others. Practice is as much a test of theory as theory is of practice. Many a principle seems unquestionable until an attempt is made to carry it out. But the practical impossibility of applying it gives

warning that it has to be dropped or modified. The happy working, on the contrary, of rule or principle is one of the surest signs of its correctness and truth.

The teacher of moral theology may take as his starting point any one of the three spheres of the science. He may begin with the study of the theories or general principles and from them come down to the rules and the practical applications; or, starting from the rules, he may proceed backward to the principles and forward to the individual facts; or he can begin with what is nearest and most accessible—specific cases—and ascend gradually to what is more remote and more difficult. Each method has its peculiar advantages and attractions for a certain class of minds. Each has its special perils. Aristotle, in one of the opening chapters of his Morals, speaks of them as "reasoning from principles and reasoning to principles." He admits both, on condition that the starting point shall be sufficiently known, and that it shall lead to a knowledge of the rest.

A better rule could not be laid down. No department of ethics is independent of the others—no single process sufficient to meet all its requirements. Moral science is a structure, each portion of which borrows strength from the others and helps to sustain them; an organism, every part and every function of which gives life to the whole.

J. HOGAN.

ANIMADVERSIONES IN SOLUTIONEM CASUS DATAM AB AUG. LEHMKUHL, S.J. ET JOS. AERTNYS, C.SS.R.

I.

IN solutione secundi *casus*, in quo tota fere jacet difficultas, admittit quidem P. Lehmkuhl liceitatem incisionis matris et excisionis foetus, sed propter rationes quae nullo modo videntur posse probari. Rationes istae huc recidunt: 1°, quia in hujusmodi adjunctis talis operatio chirurgica non esset dicenda directa occisio, sed potius permissio mortis, quam magna bona exinde consecutura abunde justificarent;

2°, quia sicut in naufragio cum duo homines eamdem tabulam utrique non sufficientem occupant, posset unus cedere de jure suo, eamque totam alteri relinquere ut salvetur, ita licebit foetui vitae suae valedicere ut salvetur mater; 3°, quia ex una parte organa matris rationabiliter supponi possunt jam esse periculose affecta vi innaturalis hujus praegnantiae, et ex altera licere debet causam removere hujus affectionis, dummodo mors foetus non intendatur. De istis porro rationibus liceat mihi duo breviter animadvertere, scilicet eas debiles prorsus esse, ut minus dicam, et, si id probarent quod assumitur, sequuturum craniotomiam etiam dicendam esse licitam.

Dico igitur imprimis, rationes adductas debiles prorsus esse, et ad primam quod attinet ita potest res confici. Quidquid assumitur uti medium ad aliquid faciendum vel obtinendum semper dictum fuit a theologis et dici debet directe volitum. Atqui excisio foetus ex loco in quo reconditur, quicumque tandem ille sit, assumitur, in suppositione casus, uti medium salutis aeternae foetus per collationem baptismi. Ergo excisio foetus est aliquid directe volitum, seu est actio directa. Sed aliunde constat hanc excisionem esse per se occisivam.—Ergo operatio chirurgica, qua foetus exciditur ex interioribus matris organis ubi fuit conceptus et utcumque coepit evolvi, est actio directe occisiva. Propositiones istae omnes certae sunt et evidentes, et quaenam ex illis negari possit, aliqua saltem apparentia veritatis, plane non video. Attamen ultimam minorem, scilicet, excisionem foetus esse actionem occisivam negare videtur clarissimus theologus, nam affirmat, etsi dubitanter, eam esse actionem indifferentem. At quo jure, vel qua ratione hoc dicitur? Nonne subtractio aëris aut cibi aut medii cujuscumque ad vitam absolute necessarii modo positivo procurata dici debet actio de se occisiva? Debet profecto, et homicida appellandus esset is qui postquam alium hominem in cubiculo quodam inclusisset, inde extraheret totum aërem. Constat enim foetum immaturum, prout illum nunc supponimus, vivere vita matris et ab ea nutriri tanta efficientia et necessitate ut, si ab ea separetur, jam hoc ipso futurum sit ut privetur unico

medio vitam sustentandi. Et haec est ratio cur nunquam admittere potuerim liceitatem *accelerationis partus* substantialiter immaturi in casibus praegnantiae uterinae. Cum autem praedictae accelerationis fautores dicunt eam aliud tandem non esse nisi foetum de loco ad locum transferre, revera nihil dicunt et nihil lucrantur; nam non agitur de translatione foetus a loco apto ad vitam ad locum pariter aptum, sed de translatione a loco unice apto ad locum in quo vita est ipsi impossibilis.—Neque dicatur: in excisione foetus, prouti illam supponit casus noster, haberi duos effectus quorum unus est bonus, alter vero malus, ac proinde verificari illud quod generaliter requirunt theologi ubi agunt de voluntario indirecto; nam respondetur duos istos effectus non aeque immediate sequi. Patet enim effectum bonum, scilicet salutem matris et probabilem baptismum foetus, consequi hujus excisionem saltem in ordine causalitatis. Et re quidem vera undenam fit ut puella ex delicto gravida, quaeque ideo pharmacum expulsivum foetus sumit ne famam amittat, rea sit abortus procurati? Ex eo praecise quia bonus effectus, scilicet fama, consequitur, in ordine causalitatis, usum pharmaci.

Ex dictis sequitur quid tenendum sit de altera ratione, seu potius illustratione, desumpta ex duobus hominibus naufragio periclitantibus. Conceditur scilicet unum ex illis posse cedere de jure suo ut alter salvetur, sed solum quatenus negative se habeat; nam si ageretur de danda alteri venia nocendi per positivam actionem, ut postea ille maneat solus possessor tabulae, negatur omnino hoc esse licitum. Primum est non urgere jus suum ad vitam et sinere ut alter vivat: secundum autem est disponere de propria vita et conferre alteri jus occidendi. Illud saepe suaderi potest a charitate; istud est semper et intrinsece malum. Tanta igitur est disparitas inter utrumque casum, quanta intercedit inter meram negationem et actionem positivam.

Nec magis valet tertia ratio quae petitur ex jure, quod mater supponitur habere, removendi periculosam affectionem organorum ex innaturali ectopico conceptu provenientem. Habet sane mater jus instaurandi organa periculose affecta,

novamque affectionem praecavendi, sed negatur exinde sequi liceitatem excisionis foetus, si praescindatur a consideratione injustae ejus aggressionis. Concesso enim, quod jam per se patet, et superius ostensum est, hanc excisionem esse actionem occisivam ac proinde intrinsece malam, concedi etiam debet illam non posse assumi tanquam medium, utut finis sit optimus.—Quod si dicas te proprie non intendere mortem foetus, respondetur facta esse semper potentiora verbis, et si excusari posset medicus dum hanc operationem peragit ex eo quod ipse non intendit foetum perimere, excusari posset fur qui, dum rem alienam surripit, protestatur se nolle domino quidquam nocumenti inferre. At instabis: nonne potest mater pharmacum aliquod sumere ad curandum morbum quo graviter afficitur, quamvis praevideat foetum exinde moriturum? Potest profecto, sed ratio est quia tunc duo effectus, bonus scilicet et malus, immediate sequuntur positionem causae; dum e contra, in casu nostro, effectus bonus sequitur ex malo tanquam ex causa. Etenim, juvat hoc iterum repetere, juxta hypothesim casus nostri, excisio foetus assumitur uti medium salutis temporalis pro matre et spiritualis pro foetu. Illud autem quod assumitur uti medium essentialiter praecedit finem in ordine causalitatis.

Sed alio etiam ex capite rejici debent rationes datae; nam si quid roboris ipsis adscribimus, hoc totum redundabit in favorem craniotomiae, quod sane lugendum omnino foret. Magno Dei dono factum est ut, ultimis hisce temporibus, craniotomia eliminata fuerit tum doctrinaliter a theologis propter recentiora Romanarum Congregationum decreta, tum practice a medicis ex eo quod operatio caesarea inventa est melius respondere fini quem illi quaerunt. Cur igitur debeamus nunc iterum ipsi viam sternere, et opinionibus favere quae ipsius liceitatem videntur adstruere? Quod autem rationes adductae pro solutione casus, et hic a me rejectae, revera faveant craniotomiae, patet tum ex simplici ipsarum consideratione, tum etiam quia ipsius defensores, jam inde ab anno quo Avanzini quaestionem agitare coepit, iis semper et non aliis usi sunt.

II.

De solutione data a P. Aertnys dicam, me libenter ipsi assentiri cum docet divisionem membranarum per cultrum platineum esse *actionem mortiferam;* hoc enim "efficitur ut foetus arte eductus mox perimatur, haud secus ac mersio hominis in mare, qua efficitur ut mox suffocetur." Verum assentiri ipsi nullo modo possum cum ait hanc aut similem operationem non posse permitti in hypothesi quam tractamus, propterea quod licitum non est uti craniotomia. Craniotomiam licitam non esse scimus omnes, sed quaestio praesens alia prorsus est et aliam sibi poscit solutionem. Applicare praegnantiae extra-uterinae id quod a Romanis Congregationibus dictum fuit de praegnantia uterina, non est solvere sed supprimere difficultatem. Praeterea, quae clarissimus theologus dicit de natura injusti aggressoris vera sunt, si agatur de foetu in utero existente, non autem si supponamus illum alibi reconditum esse modo innaturali et monstruoso. Debuisset saltem hac in re dubium moveri, nec assumi uti concessum id quod caput et centrum est totius controversiae.

Sed aliud quoque animadvertam. In solutione primi *casus*, in quo supponitur praegnantiam extra-uterinam non esse certam, P. Aertnys haec habet: "Si revera dubia sit praegnatio, jus certum tuendi vitam matris praevalet contra merum *periculum* occidendi hominem, et hac ex parte assentior responsioni Damiani." Sed quomodo hoc dici poterit, si ex una parte teneatur excisionem foetus esse actionem directe mortiferam, et ex alia rejiciatur paritas deducta ex injusto aggressore? Nonne justitiam laedit qui dubitans feramne an potius hominem sit vulneraturus, arma explodit dubio remanente? At dices: "jus certum tuendi vitam matris praevalet." Ergo supponis vel foetum esse injustum aggressorem, vel operationem, qua ex materno involucro exciditur, non esse intrinsece malam; secus enim non posses ea uti tanquam medio ad finem utcumque bonum obtinendum. Etenim sartum tectum semper servari debet aureum illud principium—*Finis non justificat media.*

A. Sabetti, S.J.

FATHER CHARLES.

A SAINT OF OUR OWN TIMES.

AN objection sometimes urged against devotion to the saints, is that they are remote in time and place, in habits and language, in circumstances and hereditary traits. "They are alien to us, these Spaniards and Bretons and Savoyards whom the Church has canonized," say the querulous, "and they lived, most of them, ages ago, in other days and other temptations than ours. Why are there no English-speaking saints of recent years, men and women of our blood, who reached heroic sanctity in conditions somewhat similar to those around us? We do not readily believe the marvels of grace that we read of in books translated from other tongues concerning persons who passed their days in obscure hamlets among the ignorant or the superstitious. Show us a man of to-day, whose life we can investigate, whose attributed virtue we can scrutinize, whose ecstasies and miracles can be attested by living and credible witnesses, whose holiness was attained in the midst of civilization, and the record of whose life is neither legendary nor apocryphal—and we shall be invigorated by the force of his example to aspire to similar heights." In Ireland, in January of this very year died a priest, who meets this request in all its fulness and conditions, for he was a Christian of noble mould and was surely near enough in every way to claim kin and contemporaneousness with us.

One year after the Passionists opened their first foundation in Ireland at Mount Argus, near Harold's Cross, in the suburbs of Dublin, the little community received from England a monk who for twenty-eight years was to be a model of the religious life for his brethren, was to exercise the ministry with marvelous results, was to be celebrated throughout the kingdom for his sanctity, was to have his beneficent influence extend to America and to Australia, and was to die in general repute a saint, but in his own opinion a poor sinner, whose only hope of gaining admission to Heaven lay in the great mercy of God. That priest was Father Charles, C. P. From July, in 1857, until January in 1893,

with the exception of eight years, he resided at St. Paul's Retreat, and now his remains repose in the cemetery that belongs to it.

Born at Munster-Geleen, in Holland, on December 11th, 1821, John Andrew Houban, came of a pious family that had received the grace of having a number of its members called to the evangelical counsels. He made his classical studies at the College of Sittarth, and in his twenty-fourth year he resolved to consecrate his life to the Lord in religion. He was received into the Passionist monastery at Ere, in Belgium, and was clothed in the holy habit on December 8, 1845. Five years later he was ordained priest. Before another twelvemonth had elapsed he was ordered to England, and never again did he see the Netherlands.

In his new field, he sought to forget his past customs and language and to identify himself with the people among whom his lot was cast. His first care was to study English and so persistently did he apply himself to its mastery, that he came to speak it with but the faintest trace of continental accent and to write it with idiomatic accuracy.

While laboring at his sacred calling in Aston and at St. Wilfrid's, Staffordshire, and other places in Great Britain, he became acquainted with the Irish, the poor, pure, fervent, ever-faithful Irish, and he learned to love them long before he knew that he was devoted to an apostolate among them.

During his stay in England, he heard of a village upon which the curse of the Almighty seems to rest. It is near Broadway, toward the Malvern Hills, in Worcestershire. At the Reformation its then inhabitants dragged their own pastor from the altar in the midst of his Mass, and, having fastened him to a stake still wearing his sacred vestments, they heaped fagots around him and burned him to death. Every effort made to convert their descendants to the old faith has failed utterly, nor has a single Catholic taken up his abode there. A spiritual famine appears to obtain there perennially—the punishment of sacrilege from generation to generation.

In 1857, Father Charles received word to go to Ireland, to

the people whose forefathers had sent St. Livinus to his, of whose fortitude in the faith he had read, and to whom he felt his affections irresistibly drawn. At once he crossed the channel. Standing at last on the soil of the Island of Saints, he called down upon its inhabitants the blessing of the Holy Trinity and willingly offered himself to work and prayer for their eternal welfare.

He had not been long at Mount Argus before his confessional was thronged from morning till night, and his penitents began to spread news of his spirituality, his luminous direction, his persuasiveness in leading them up Calvary, and the strange peace that his very presence seemed to diffuse about him. Yes, and there were other reports—that miracles followed his blessing, that the blind, the deaf, the halt and the diseased went away from the touch of his hand whole and rejoicing.

So rapidly did the fame of his goodness spread and so spontaneous was the devotion of the people, that wherever he went, whether on a mission, or questing for the new church at the Retreat, or simply visiting a brother priest, crowds flocked around him beseeching him to pray for them, entreating him to grant them his benediction, and bringing their sick to touch the hem of his garment. This esteem became more and more ardent as the years went by, and many a time it brought confusion to the humble religious by its public manifestation. Once, for instance, shortly before his death, he was on the railway platform at Westlandrow, and some of the other travelers, recognizing him, regardless of appearances or place, dropped on their knees and would not get up until he had blessed them.

A brother Passionist, who still survives, testifies as follows: "I lived with Father Charles for two years at our house in Ere, near Tournay. He was then a student, and I was much edified by the holiness of his life. Confrère Charles, as he was then called, was a most exemplary religious, exact in the observance of our holy rules, simple and gentle in his manner, and full of faith and devotion. No one could help noticing, even at this early period of his life, that he pos-

sessed the virtue of faith in an eminent degree. It was the root from which proceeded all those virtues that adorned his life. His mild and affable disposition, his sincere and unobtrusive piety and tender charity, won for him the esteem and regard of all his companions. I lived with him again in Dublin for a period of seven years. He was then a priest and I noticed that the fervor that had distinguished him as a student had in no way diminished but had increased, even as the early brightness of the morning dawn increases to the perfect light of noonday. This was evident in the exactness with which he observed the rules of our Institute, the punctuality with which he appeared in the choir day and night, the devotion with which he celebrated Mass, and his love of prayer."

A priest, who for a time was a guest at Mount Argus, says of his impression at the Retreat: "As I had heard much of Father Charles, not alone in distant Australia, but also in the various parts of Ireland that were visited subsequent to my return from the Colonies, it was with feelings of the deepest interest that I took up my abode in the monastery hallowed by his presence. The manner of life, the mode of action, and the equanimity of disposition of this son of St. Paul of the Cross, were diligently observed by me. Deeply edified by the sight, I could not refrain from noting the signs of extraordinary sanctity that were abundantly manifest. The words of the Queen of Saba soon recurred to me when my eyes had seen and I had proved that scarce one-half of his sanctity had been told me. Then indeed was it mine to congratulate the religious of St. Paul's Retreat for their happiness in being always near him. The crowds constantly *en évidence* to seek his blessing, the requests for a share in his prayers continually coming from all climes, and the gratitude evinced for a favorable response to his orisons—all bespeak the unusual. If perfection be attained by the careful and regular discharge of the ordinary duties of our respective states, then truly may Father Charles lay claim to its possession—for his observance of Holy Rule was such as to remind an observer of St. Aloysius Gonzaga."

What the ordinary routine of his day was, is soon told. He arose at two A. M., when he recited Prime and Tierce, was present at the reading of some devotional treaties, and celebrated his Mass. His thanksgiving lasted until about eleven o'clock, when he repaired to the church to hear confessions and to bless the people assembled there, and at noon he said Sext and None. At half-past twelve he ate the first meal of the day and then took part in the common recreation of the community. At three o'clock he assisted at Vespers and once more gave himself up to meditation. He again went to the church to enter the tribunal of penance and to give his benediction to the crowds that had gathered together to receive it. At six he recited Compline, took his evening refection, joined his brethren in recreation, went before the Blessed Sacrament for night prayers, and retired at nine o'clock to his cell.

His room was a narrow apartment in the top story, lighted by a single window, with its walls whitewashed, and for furniture a chair, a table, and a bedstead with a straw mattress. Its chief ornament was a crucifix, besides which were a few cheap devotional pictures. It had also a scourge, with which its tenant disciplined himself regularly, even unto blood.

The three vows of religion were the foundation of his sanctity. To them he added the virtues of humility, love of suffering, charity, devotion to the Blessed Virgin, and the gift of prayer. Of the latter trait in his spiritual character, a brother Passionist declares: "I regarded Father Charles as a man endowed with great faith, which enabled him everywhere and always to realize the presence of God. To me he seemed to live more in heaven than on earth. His prayer was continual, nor did he seek happiness in anything else. Nevertheless he did not allow his love of prayer to keep him away from those observances of rule from which he was not dispensed. His heart was being consumed with love of God, and sometimes had to relieve itself by exterior signs of interior love." And another member of his congregation writes: "He frequently became so wrapt in contem-

plation that he would pass his religious brethren without being aware of it, as was evidenced by his not exchanging the usual salutation of raising his biretta, a custom he was most attentive to and which he would not fail to comply with were he conscious of their presence. Sometimes, even in the refectory, where perpetual silence is observed, he would so far forget everything as to break forth into sighs of love, but, on discerning that he was attracting notice, he immediately checked himself. In recreation he could not overcome the spirit of prayer; unable to resist its impulse he became oblivious of everything else, and, as he himself once expressed it, thought only that he was alone with God. It was discovered that Father Charles passed whole nights prostrate on the bare floor of his cell. And it was in one of these night vigils that his body succumbed at last to the earnest efforts of his soul in prayer. In the early morning he was found swooning on the floor, and it was discovered that his bed had not been lain on during the night. When asked why he prayed so long, his only answer was: "Temptation, temptation." Temptation is the lot of all—the sinner and the saint. But the temptations of the servants of God are of such a nature that no idea can be realized by ordinary men of the bitterness of the conflict. Only those who strive to lead the higher life can understand how fierce at all times are the onslaughts of the enemy of man. Even God himself permits that aridity should possess and darkness surround His chosen ones. Father Charles' brethren in religion could not help remarking how he was passing through spiritual trials. The more his body became subject to the spirit the fiercer were the onslaughts, because they possessed a greater degree of spirituality. That Father Charles must have had extraordinary illuminations of soul during his long hours of prayer, there is every reason to believe. There were times when his power of sense seemed suspended and his spirit appeared to be in that glorious region where the Apostle heard the secrets which it is not granted to man to utter. One day, at the conclusion of ordinations in the Passionist church at Mount Argus, his physi-

cian went to visit Father Charles in his cell, and, having knocked at the door, entered. To his amazement, in the middle of the floor he beheld the holy man in ecstasy, presenting a sight that will never fade from the visitor's mind. He was quite motionless and seemed to gaze on a beauteous vision having an eternal charm. He remained in this state, entirely unconscious of any one being near at hand, until the doctor at length took the liberty of touching him on the arm and thus intimated his own presence. 'O!' he exclaimed, 'I was praying for the newly ordained priests.' What overflowing riches of the divine goodness were vouchsafed to the soul of Father Charles during these moments of heavenly rapture no one but the Great Giver himself can tell! Every day Father Charles spent a considerable time in mental prayer in presence of the Blessed Sacrament, during which he was accustomed to shed copious tears. Edifying and soul-touching was the sight presented by the venerable contemplative as he knelt in his place in the choir with nothing to light up the gloom but the flickering lamp before the tabernacle, and to the very end he dragged himself to this observance that he might not lose the rich treasures of grace that flow from fidelity to so important a point of the rule of his institute."

Very efficacious were his prayers, as many persons who asked for them experienced. Once a woman who had lived a bad life was on her deathbed. She had neglected her religion for years and now could not be prevailed on even to see a priest. Her heart had grown hard toward God. She would die in her sins. A neighbor, hearing of her deplorable state, hurried off to Father Charles and finding him in church bestowing his blessing on a multitude who had flocked there as usual for it, told him of the dying person's spiritually destitute condition and urged him to pray for her. He promised to do so. By the time the neighbor got home a sudden change came over the disposition of the invalid, who asked for a confessor and openly bewailed her wasted days. The last sacraments were administered to her and in a day or two she peacefully expired.

Every day's mail brought to him petitions for his prayers from persons throughout Ireland and in England, America and Australia, many of whom later on sent letters of thanks in gratitude for having obtained what they had sought.

The mortification practised by Father Charles was most severe. He fasted frequently. He slept little. He took the discipline regularly and "resisted unto blood." His form was attenuated by his acts of self-denial. On one of his knees a large protuberance had grown from constant kneeling, yet no one of his brethren even knew of it or guessed the agony that it must have caused him, until he was stricken with his last illness. So calm was his exterior, so cheerful was his disposition, so pleasant his speech, so bright his manner that none but those who had the right to know the secrets of his soul were aware of the extent of his austerities.

To Father Charles charity was a field of harvest for eternity. He was impatient to do good. The day was not long enough nor the opportunities numerous enough to exhaust his willngness to be of use to his neighbors. He never allowed illness, inconvenience, bad weather, or ingratitude to keep him from doing a kindness. All classes and conditions of people came to him for aid, for advice, for guidance, in things temporal and spiritual, and to all he gave what he could according to their need. "The name of the holy priest," says the Rev. Father Austin, "soon became a household word, and the faithful flocked to him even from distant parts. There was a daily pilgrimage to his quiet suburban home—the man of God was obliged to come forth from the seclusion of his cell—the numbers constantly increased. Faith in his wondrous power became stronger and stronger—those who had been 'made whole' went forth and proclaimed the wonders of God in His servant—until Mount Argus became more like a hallowed shrine than the abode of the humble, bare-footed, poorly-clad son of St. Paul of the Cross. It was generally when medical aid had proved unsuccessful or the disease was of such a nature that human skill could not possibly have a beneficial result, that the blind, the lame, the deaf, the epileptic, the ulcerated, the

possessed, and those afflicted with all manner of incurable diseases wended their way to Father Charles, so that day by day he saw before him living specimens of human misery, and in drying the tears of others he often wept bitterly himself." And not only the sick in body, but the sorrowful to whom trouble or shame had come, the poor, the unhappy and the unholy went in crowds to him for relief, for sympathy, for assistance. Patiently he listened to them, freely he gave them what it was his to bestow, generously he spent himself in their service. "And when the day was over," continues Father Austin, "and the long procession of misery had departed, Father Charles did not forget all that sorrowful reality that had passed before him—these appalling visitations of Providence that he had witnessed or the narratives of hearts broken by affliction that were poured into his ears. When he repaired to his Superior's room for conference and direction, unutterable anguish was painfully visible on his countenance as he alluded in general to the pitiful condition of 'these poor, simple people,' as he called them. The people knew well how self-sacrificing he was for their sake, because they had frequent proof of this. However, they were not conscious that his great compassion for them caused him bitter anguish of soul and that in the stillness of the cloister at the midnight hour that same priest was kneeling before the Tabernacle supplicating the mercy of Him who heeds even the sparrow's fall, for His suffering creatures upon whom affliction had laid a heavy hand."

Signs and wonders were wrought by him. These were so astounding that they were called miracles by the people who beheld them, and possibly some day the Church will give them the same name. A few of them will here be detailed.

From the effects of small-pox a Dublin carpenter, named John McEntaggart, lost the partial use of his lungs and heart so that his strength gave way, his weight was reduced to 95 pounds, and his limbs were so weak that he could not cross a street without assistance. For about five years he continued in this miserable plight, and four skillful physicians not only could not cure him but also predicted his

early death. In 1872 he visited Mount Argus and received the blessing of Father Charles. At once vigor came back to him. He walked home unaided and in a short time he went back to work at his trade. The formerly emaciated cripple soon weighed 280 pounds. He migrated to this country, and at last reports was living near Baltimore, in Maryland, hale and prosperous.

Josephine Cassin, a young girl residing in Gardiner street, Dublin, became blind from work that is trying to the sight. After being under the care of oculists for about three months and getting no benefit from their treatment, she went to Father Charles and was cured.

Attending the convent school of the Sisters of Mercy in Brown street, Dublin, is a little girl named Norah Kavanagh. Up to her eighth year she was dumb and bedridden, and was treated in several of the city hospitals in vain. About three years ago Father Charles visited her home and her incurably helpless condition being explained to him, he prayed over her. Then said he: "Get up, Norah, and walk." The child at once arose and ran across the room exclaiming: "It is God cured me!" The mother, who was a witness of the affair, cried out: "Glory be to God, my Norah can walk and talk at last."

Dr. Marmion, of Dungannon, gives this testimony: "I am only too glad to give you any details concerning Father Charles' miraculous cure of Miss Mary Jane Martyn. Miss Martyn consulted me many years ago, and I found she was suffering from cancer of the upper lip, together with a most dangerous malady called *cancrum oris*. When I saw the case first, I found the disease was too far advanced for any operation to be performed, and, as it was spreading at a very rapid rate and her entire face so disgusting to look at, I considered that her life was not to be of long duration. She was a country dress-maker and an orphan, but, of course, no one would give her work, owing to the disease and to the putrid discharge that was at all times coming from the diseased parts. I was well known to Miss O'Brien, of Stephen's Green, and to some of the other governesses and governors

of the Incurables Hospital, Donnybrook; so I wrote to some of them whom I knew when resident medical officer there, and, I may say through the great kindness and influence of Miss O'Brien, I got Mary Jane Martyn admitted. Her case was such a bad one that she was selected on her first trial for admittance. She was not long in the Hospital till she found out Father Charles and heard of his wonderful cures. She informed me that she went one day to Mount Argus, and, though there were a number waiting to see the dear Father, he stayed longer than usual when he came to see her, and lit a blessed candle and prayed. She then went back to the Hospital and found herself daily getting better, and some weeks after I was agreeably surprised to find her in my surgery with little or no trace of the disease, only a cicatrix or scar marking the place where the disease had been, viz., cancer and *cancrum oris*. Miss Martyn is at present in America and is able to earn her living there. I should say, to the best of my belief, she left here some six or eight months ago."

In the year 1887 a deep abscess formed on the right leg of Charles E. H. O'Brien, then aged six years, and living at 31 Booterstown avenue, Booterstown, Ireland. A leading surgeon was called in to treat him, but not succeeding in healing the sore, which had eaten in so as almost to lay bare the bone, he was let go and another doctor was summoned to attend the child, who was daily growing weaker from the absorption of septic matter. At last the verdict was given that the boy must either have his leg amputated or die, and, if the operation was performed, no guarantee would be given that he would live. Seeing his mother grieving over him, he said, as if by sudden inspiration: "Mamma, take me to Father Charles. I am sure he'll cure me." So Mrs. O'Brien had the child carried to Mount Argus. The holy priest prayed over him, gave him his blessing and said a Mass for him, with the result that the festering leg was completely healed in a few days. When the two physicians, who had tried to cure the abscess, saw the perfect limb, "they were spell-bound" with amazement.

A Protestant once visited the Retreat and said to one of the priests: "I am given over by the doctors, who say that I am dying. If Father Charles will cure me I will believe in the divinity of the Catholic Church." Father Charles blessed him, and his mortal disease left him. True to his word, he became a Catholic.

Mrs. Penfold, of 2 Bessboro' Parade, Rathmines, had suffered for a year from rheumatism, which had made her a cripple, subjected her to excruciating pains by day and night, and reduced her to a skeleton. She was taken in a cab to see Father Charles, who heard her pitiful story of suffering, gave her his blessing, and told her to say a prayer to St. Paul of the Cross. No sooner had she done so than the limbs which had been drawn up by the disease and racked with pain, grew strong and straight once more. After a joyful thanksgiving, she, who had not put foot to ground for months, walked elated out of church and all the way home, and never again suffered from her old complaint.

The first benefaction received by the Passionists in Australia came from a man residing in Brisbane, Queensland. He was a native of Mitchellstown, County Cork, and on his way out to the antipodes with his wife and two children, the younger, always a delicate little thing, took seriously ill in Dublin. The distracted parents hastened with their darling to Father Charles, who blessed the child and said that it would get well. But the father and mother, seeing no immediate improvement in it, but rather that it appeared at the point of death, again entreated the priest to pray for it. As if reproving their want of faith, he turned away from them, and said: "Now, God bless you, the child is better and will grow strong." The prophecy proved true. A change for the better set in, and on the voyage, and, later, in the new home in Australia, the little one grew more and more robust. And it was in gratitude for this favor that the father gave the newly arrived Passionists a warm letter of welcome, a handsome donation in money, and a fine property in the suburbs of Brisbane.

These are only a few cases out of ten thousand that might

be cited to show that Father Charles had the gift of miracles.

Thus he labored, year after year, until he had passed three score and ten, until his form was bent and emaciated, until his soul was glorified with the degree of sanctity reached by him, until his crown had been won. Stricken with his last illness on December 9, 1892, he lingered, in terrible pain of body but extraordinary peace of mind, until the vigil of the Epiphany, January 5, 1893, when he tranquilly expired.

Then came a notable manifestation of the people's veneration for him. As soon as the news was spread throughout Dublin that Father Charles was dead, crowds flocked to the Retreat, and when the still flexible body was carried to the church, his religious brethren and a squad of police had to keep guard over the remains to restrain the multitude from taking away everything touching him for relics. For four days he was kept unburied, and for four days throngs came from all parts of Ireland, unmindful of distance, heedless of the rain, caring naught for the discomfort of the pilgrimage, in order to look once more upon his placid face and to lay their beads against his waxen hands. So great was the mass, that, for prudence sake, the church doors had to be closed to keep the multitude back, and when one congregation had satisfied their devotion they were directed to give place to another concourse. This had to be done over and over again. On the morning of the funeral, every available space within the sacred edifice was occupied, and thousands stood outside trying to get within sound of the chant and to see at least the coffin when it should be carried out. The sanctuary was filled with clergymen, including the Rt. Rev. Bishop of Canea, and representatives of the Carmelites, Augustinians, Franciscans, Dominicans, Jesuits, Vincentians, Marists and Oblates of Mary Immaculate. After the final absolutions, the blessed corpse was taken out of doors, preceded by the clergy in procession and escorted by members of the Confraternity of the Cross and Passion. "Fruitless would be the attempt to adequately depict what now took place," says Father Austin. "Inside the church and away

down the avenues was one dense mass of human beings; and as each one struggled to get as near the grave as possible, the flow of the vast tide of the multitude was in that direction. Those inside endeavored to vacate their seats in order to obtain a place at the cemetery, but the rush was so great that their efforts were rendered powerless. 'It seemed,' says an eye-witness, 'as if the people were about to snatch up the coffin and prevent the burial.'"

Between the spreading beeches in the Passionist cemetery at Mount Argus the remains of Father Charles were interred by his brethren, who, although they said with their lips: "Ashes to ashes and dust to dust," uttered the words with joy and hope in their hearts, confident that when time shall be no more, Father Charles will have a glorious resurrection and a blissful eternity.

L. W. REILLY.

CONFERENCES.

OUR "CASUS CONSCIENTIAE."

PRESENT STAGE OF THE DISCUSSION—COMMENTS AND SUGGESTIONS.

It was to be expected that a discussion upon so difficult and at the same time important a subject as that presented in our last number would result in the presentation of a variety of views, each of which might lay claim to being correct—yet not exclusively so or under all respects. P. Lemkuhl, the eminent Jesuit theologian, whose opinion is constantly cited by moralists as definitive authority in disputed points, expressed his diffidence regarding the certainty of the solution which he transmitted to us, in the following terms:

"Casum quem Rev. Vestra mihi transmisit mecum expendi et, consultis medicis, eum ita solvere posse putavi, sicut in adjacentibus foliis conscripsi. Nihilominus non puto, hanc solutionem ab omnibus objectionibus liberam fore. Opinor, esse, quibus haec solutio videatur laxior et qui etiam eam operationem, quam equidem concessi, habeant pro directa fœtus occisione.

"Concors theologorum sententia, ut puto, non erit, nisi suprema auctoritas Romana rem diremerit."

P. Dominicus Palmieri, the learned editor of Ballerini's *Opus Morale*, which ends with the recently published seventh volume, does not think himself equal to the task of offering a solution, and an equally evasive answer comes to us from P. Buccerone, author of the *Enchiridion Morale*, whose opinion would certainly be of value.

P. Aertnys, the leading representative to-day of the School of St. Alphonsus, does not hesitate to give his opinion "prout ratio et auctoritas mihi persuadere videbantur," as he says in

the letter accompanying the solution published in our last issue. But with equal appreciation of the difficulty involved, and the possibility of being misled, he adds: "quidquid sit solutionem meam sapientiorum judicio submitto; sufficit mihi conscientiae meae dictamini satisfecisse."

We consulted other theologians besides those mentioned, but their views were either too tentative to allow any definite judgment to be formed upon them, or else they confessed themselves unequal to the task of deciding until medical science had determined upon the possibility of a diagnosis. Nevertheless we are confronted with the actual difficulty which calls upon the moralist to say whether the conscientious Catholic physician may operate with certain risk to life either of mother or child. P. Sabetti, in his *Animadversiones* in the present number of the REVIEW, points out why the assumption of P. Aertnys, that a former decision of the S. Congregation upon the morality of embryotomy should supply the principle of solution in the present difficulty, cannot be accepted. It requires a new law from that authoritative body in questions of a moral character, to set at rest the doubts of the conscientious regarding the responsibility of placing life in jeopardy or saving it. Such is the opinion not only of P. Lehmkuhl, quoted in the concluding words of his letter, but of other eminent masters in moral science to whom we have proposed the case. To cite only one, the Rev. H. Rouxel, S.S., of the Grand Seminaire de Montreal, who writes:

"Equidem magni momenti sed simul valde arduus apparet *casus* ille moralis, cujus exemplar recenter mihi transmisit benignitas tua. Assuetus vero privatim interrogantibus circa communes difficultates propriam opinionem proponere, et imparem me sentiens dirimendae tam gravi et inexploratae quaestioni, quam *libenter viderem Sedis Apostolicae judicio subjici*, quaeso," etc.

Whilst it may indeed be necessary, therefore, to recur to the Holy See for an authoritative decision as to what line of teaching our moral theologians shall have to pursue in the schools, and how the doubtful conscience is to be guided by a practical rule given to confessors, it is of the greatest importance to subject the entire difficulty to a severe analysis,

in order to reach every point which may have a moral bearing. Discussion alone will effect this, as is already shown by a number of communications which we have received, as a result of the views presented in the last number. Hence we find it impossible to conclude the subject in the present, as had been our original purpose, in order to give place to other questions of no less interest and importance which claim the pages of the REVIEW.

Among the comments above alluded to are two letters introducing new elements into the discussion—one from a professor of theology, the other from an educated Catholic physician who takes a conscientious interest in the question and who has read attentively the solutions offered by PP. Lehmkuhl, Aertnys and Sabetti. He writes from the standpoint of a Catholic practitioner:

"I have come to the conclusion that an operation may be allowed in all cases of extra-uterine pregnancy (before rupture of the tube), but for a different reason from that assigned by the Rev. Sabetti.

"From close investigation of the subject, and from my own personal experience in the medical practice I have learned, *first*, that the diagnosis of extra-uterine pregnancy before rupture is practically impossible;

"*Secondly*, that when abdominal section has been made in case of suspected ectopic gestation the surgeon cannot, with any degree of certainty, tell, by looking at and handling the enlarged tube, whether it contains a foetus or not.—This seems to me a very important point.

"Owing to this two-fold positive uncertainty the surgeon could, I think, conscientiously operate in any case of suspected extra-uterine pregnancy. The enlarged tube may be some form of dangerous growth. On that account he should give the woman the benefit of the doubt and remove it."

The same gentleman cites, in confirmation, the opinion of an eminent medical authority as saying:

"As to diagnosis, I believe it altogether impracticable before the period of rupture. I am sceptical in regard to all claims of diagnosis previous to that time. Indeed if I were to witness the confirmation of such a so-called diagnosis, I would consider it only a happy guess."

There are some physicians who claim that they can make the diagnosis, but their number is very small.

The theological point alluded to above, which Dr. Selinger (Milwaukee Seminary) suggests, touches upon the question of *independent animation.*

"The interesting and, I think, opportune discussion in your excellent REVIEW suggests to me a difficulty which has been apparently omitted from the consideration of the problem thus far.

"Admitting the importance of the study of embryonic life by the moralist, because man in that state is already a subject for baptism, we find that the surgeon is confronted with the difficulty of determining, especially in the earlier stages of embryonic life, *when* the 'foetus humanum' really constitutes an individual distinct from the mother. Here the criteria of the surgical art are insufficient in order satisfactorily to answer the question of baptizing the foetus. Would it not, under such circumstances, be opportune to emphasize the practical view which the Church has taken in this matter in the case of the *Censura in casu abortus:* 'Hinc nemo amplius praetextu foetûs nondum animati ab excommunicatione excusatur, quia nulla admittitur distinctio,' etc. (Cf. Lehmkuhl, Theol. Moral. Vol. II, n. 970, 3.)

"Of course, I am aware of the common opinion of theologians, which is probably shared by physicians generally, viz.. 'foetum quemlibet animatum esse anima rationali'; still there are those who maintain, and I believe without offending against any defined doctrine of the Church (Cf. Vat. Conc. Collect. Lacen. p. 1639, a) the theory of an 'anima disponens corpus ad recipiendam primariam formam.'—But possibly I am suggesting what has already been provided for in the discussion."

Whilst we believe the distinction mentioned by Dr. Selinger cannot materially affect the solution of the difficulty in question, because the presumptive symptoms of tubal gestation do not, as a rule, call for the interference of a surgeon until the period of animation has passed considerably beyond what physiologists would call its first stages, there are points of view from which the matter may admit of further discussion.

For this reason the pages of the REVIEW will be kept open to those who may have to offer such suggestions as are calculated to throw additional light upon the various phases

of this important subject, so that nothing may be wanting to complete the final summing up. Should it be eventually necessary to appeal to the Holy See for a definite decision as to the conduct to be observed in practice or teaching, the data furnished by the present discussion will offer a valuable basis for soliciting and determining such a judgment.

As some of the questions submitted to medical experts are still under consideration we hold over the result of the inquiry, until all the answers, systematically grouped, can be published together in one issue of the REVIEW. The work is in the hands of the Rev. R. J. Holaind, S.J., and nearly completed.

RESTITUTION IN A CASE OF LEGAL BANKRUPTCY.

Qu. *X.*, A Catholic gentleman fails, through no fault of his, in business, and makes a voluntary assignment of all his property in favor of his creditors. The assets being insufficient to cover the debt, the creditors receive only 35 *per cent.* of their actual claims. It is understood that with the payment of this amount his legal obligation ceases. But would *X.* still be bound in conscience to make full restitution of his original indebtedness in case he should afterwards find himself in position to do so?

A number of clergymen, after discussing the question, were at the end nearly equally divided in their opinion, some affirming, others denying the power of the State to so release the debtor in *foro conscientiae* and holding that he is bound to restitution whenever it is possible.

I.

Resp. All moralists agree that under ordinary circumstances of bankruptcy and assignment, the partial payment of liabilities, made by the sale of the debtor's property, does *not* release the latter from the obligation in *foro conscientiae* of paying the entire debt should he subsequently be able to do so.

Indeed, legal authorities themselves do not look upon the favor accorded by the law in the case of *bona fide* bankrupts as an absolute release from the obligations involved, even though the civil law does not undertake to protect a creditor beyond the claims granted by an assignment. The bankrupt

law simply secures a man against being prosecuted and punished for the misfortune which has made him insolvent, but which does not necessarily prove him dishonest. It is intended to protect both creditors and debtor. To the former it secures a proportionate distribution of the assets; to the latter it gives an opportunity to re-establish himself in business. "This," says Andrews, in his work on the *Constitution of the United States* (Art. I, Sect. viii, 4), "is the meaning of a 'discharge' from debts by the law of the land." The same author calls attention to the distinction between the legal obligation and the conscientious duty of the debtor in the matter:

"The distinction between a legal obligation and a moral one must not be overlooked. The law may discharge the bankrupt from his debts, but there still rests upon him the moral obligation to satisfy the claims of his creditors, so far as it may be in his power. The legal discharge puts him in a position to accumulate again, and thus furnishes him the opportunity to provide the means with which to pay his debts in whole or in part, etc." (Andrews l. c.)

The same view is, as we have said, sustained by Catholic theologians. Ballerini, in the third volume of his *Opus Morale*, commenting on a passage in Busenbaum, where the latter says: "Qui contraxit multa debita, nec habet unde solvat, possit cedere bonis, ea reliquendo in manibus creditorum et *tunc maneat liber, ita ut etiam in conscientia sit tutus*" etc., does not admit that this can be understood as if the obligation of restitution ceases with the declaration of the law. We cite the text in full.

"Quod dicitur fieri per cessionem bonorum, ut debitor maneat liber in foro externo et etiam tutus in conscientia, non ita accipiendum est, ut extinguatur debitum, sive in externo foro sive in interno . . . 'Qui bonis cesserint, nisi solidum creditor receperit, non sunt liberati. In eo enim tantum modo hoc beneficium eis prodest, ne judicati detrahantur in carcerem.' Hinc in I *Cum et filiifamilias* Cod. eod. tit. subditur: 'Apertissimi juris est . . . . , si quid postea eis pinguius accesserit, hoc iterum usque ad modum debiti posse a creditoribus legitimo modo avelli'" (Ball. Opus Vol. III, tract. viii, p. ii, 408, 3).

Lehmkuhl cites Reuter; "Cessio bonorum *secundum leges* facta id saltem privilegium tribuit debitori, ut residuorum

debitorum solutionem tamdin valeat differe, dum postea commode possit," and adds :

Per se autem neque judicialis neque conventionalis bonorum cessio excusat a futura residuorum debitorum solutione, nisi forte aut expressa creditorum declaratione aut aliis signis satis certis pateat, creditores voluisse debita, quae restent, absolute condonare. Neque sufficit, si leges postea *actionem judicialem* creditorum non amplius admittunt ; haec enim sola actionis fori externi denegatio est, quae neque jus neque debitum in foro interno extinguit (Theol. Mor., Vol. I, n. 1035).

Hence even where the civil courts refuse to take action upon the complaint of a former creditor showing that the bankrupt debtor "discharged" under the law is afterwards capable of meeting his original obligation, the duty of discharging the full debt, as soon as possible, remains still in *foro conscientiae.*

II.

However there may be *exceptions* to this general rule in the moral code.

Suppose that, as Lehmkuhl suggests, the creditors declare themselves satisfied and are willing to condone the debt, not because they have no prospect of getting their due, but through sympathy for the man who, despite the honesty of his methods and ability becomes insolvent. Such a disposition on the part of any creditor would be equivalent to a simple act of charity by which he enables another to start anew in business, leaving to him all the chances and fruit of success.

Or we may have the case where not charity, but the principle of justice and equity release a debtor from the obligation of satisfying the *face* value of his indebtedness beyond that which his creditors realized by a bankrupt sale. A man who believes in his ability to transact an exceptionally lucrative business under a given favorable opportunity, may induce others to lend him their money in return for promissory notes of a much higher figure. The creditors practically invest their money in his speculation, expecting that his success will prove their gain, but also conscious that his

failure will jeopardize their outlay. In such a supposition the duty in conscience of restitution would be limited to the amount of actual value received. Hence, if the proceeds of a bankrupt sale return the amount borrowed from each creditor, all further obligation ceases, even if the notes held against the bankrupt represent a much larger sum. We are considering, of course, a *bona fide* failure, which is not due to negligence or the fault of the agent involved.

It may be said, too, that the business relations of the present day have largely ceased to be looked upon as matters of simple exchange, but are frequently considered as being accidents of legitimate speculation in which the "state of the market" determines each man's chances. Those who engage in commerce, as a rule, know this, and relinquish, without a sense of being defrauded of their due, all hope of regaining what they have invested. If they suffer by the failure of another, they feel at the same time that equal chances are allowed to them in case of failure on their part.

In this sense may we accept the argument of Crolly, who, speaking for the law of England, contends that a decision of the courts, in the case of bankrupt assessments, extinguishes the entire debt, and that such a decision may—to all intents and purposes of the law—be held valid and just, even in conscience (Cf. Lehmkuhl I, c. n. 4).

ALTAR BOYS DRESSED AS MINIATURE PRELATES.

The custom of dressing altar boys in albs with cincture, red birettums and similar imitations of prelates' garments, which has been growing of late under the zealous patronage of clerical *modistes*, is contrary to the rubrics and forbidden as an abuse by the S. Congregation. The proper liturgical vestment for clerics (or for boys serving at the altar in their stead) is the cassock and surplice. The following decree points out what is deemed out of place in the dress of sanctuary boys, however pretty it may appear. The advertisements of ecclesiastical furnishers are not the standard of propriety in this case.

Dubium.

An praeter vestes liturgicas quae competunt vel conceduntur clericis, scilicet vestem talarem nigram, vel rubram, superpelliceum seu cottam . . . liceat istis pueris, qui clericos supplent, induere alia indumenta liturgica, videlicet albam pro superpelliceo seu cotta? cingulum? birettum rubrum? mozettam rubram vel alius coloris? chirotecas? Resp. negative (S. C. 9 Julii 1859 Petrocoren. ad 2).

THE "IMPEDIMENTUM CRIMINIS."

Qu. How does the writer of the article "Non-Catholic Marriages before the Church." (Vol. VI, pag. 12) escape the "impedimentum criminis" when he says: Thus the "impedimentum ligaminis" ceases with the death of one of the parties of the marriage, and the surviving party if already married to another, can make his union, hitherto null, valid by renewing the consent *and this even privately*, unless prevented by the law of clandestinity?

Resp. The "impedimentum criminis" need not be supposed to have any application in the case, unless it be shown that there existed a *promissio intuitu futuri matrimonii post mortem conjugis veri.* Bishop Gabriels makes no mention in his article of such promise given and accepted. We have simply a case of a marriage founded on a previously existing unlawful affection. The "impedimentum criminis" is of the nature of the crime which plots against the life of a husband or wife and includes the disposition to commit murder in as far as it is fostered by the intention of marrying the surviving party after the death of the legitimate husband or wife. The *promise* is therefore an essential feature of this impediment because it tends to elicit or strengthen the wish to have one of the parties die.

SUPPLYING THE CEREMONIES O SOLEMN BAPTISM.

Qu. May I ask you to answer the following questions in the REVIEW?

Recently a Protestant lady who had been receiving instructions in the Catholic religion for about three weeks, suddenly took dangerously ill and called for the nearest priest. He baptized and absolved her conditionally and administered Extreme Unction.

Later she recovered. Is there any obligation on her part, after having received all these sacraments, to come to the church in order to have the usual ceremonies of baptism supplied?

Resp. Without a serious reason the ceremonies of baptism are not to be omitted, and if omitted at the time of the administration of the sacrament, they are to be supplied. This is the law in case of infant baptism from which the bishop may dispense *rationabili de causa* (Cf. Rit. Rom.).

In case of adults this obligation is even stricter, as may be judged from the fact that the S. Congregation, nearly thirty years ago, refused to our bishops the faculty of indiscriminately dispensing from the full performance of these ceremonies, which had been previously granted for seemingly imperative causes.

The reason is apparent, when we consider first the graces accorded in the ceremonies of baptism, since these are sacramentals; second, the important lessons taught in the sacred symbolism which impresses the meaning, the obligations and the rewards of the solemn compact more deeply on the heart; lastly, there is in the case of the convert the explicit renunciation of past errors and the open profession of the Catholic faith, which, though all sin and censure have been removed by previous absolution, require the penitent to be formally introduced by solemn and as it were public act of allegiance.

AFFINITAS SPIRITUALIS ET JUS DEBITUM REDDENDI.

Qu. On what authority does the author of "Rambles in Pastoral Fields" teach (pag. 267, Vol. iii, n. 4): moneantur speciatim si ipsi parentes, etiam casu verae necessitatis, debeant proprias proles baptizare ut non cunctentur de facto confessarium certiorem facere —ut nimirum restituat ipsis jus ipso facto amissum, debitum reddendi." I have never asked any one to do so.

Resp. The statement as given is unquestionably erroneous. We can imagine the word *nisi* to have been intended for *etiam;* but even with this limitation the assertion is hardly a safe one to make, since baptism administered *bona fide* independent of necessity exempts the parent from the censure which requires the intervention of a confessor. Such is the generally admitted opinion of theologians.

WHEN DID THE BAPTIST RECOGNIZE CHRIST?

Qu. We are told in St. Matthew (iii, 13–17) that, when our Lord came to the Jordan to be baptized by St. John the Baptist, "John stayed Him, saying: I ought to be baptized by Thee; and comest Thou to me?" These and the other words of the cited verses show that St. John recognized Christ as the Son of God before he baptized Him. But in the Gospel of St. John (i, 19–35) we read on the part of the Baptist: "And I knew Him not: but He who sent me to baptize with water said to me: He upon Whom thou shalt see the Spirit descending, and remaining upon Him, He it is that baptizeth with the Holy Ghost. And (v. 34) I saw: and I gave testimony that this is the Son of God." Whence it appears that our Lord's identity was not revealed to St. John until after he had baptized Him, when the Spirit of God descended as a dove and a voice from Heaven testified to the divinity of Christ (Matthew iii, 16–17.) How are these two passages to be reconciled?

Resp. The question has been discussed by St. Augustine, Beda, Toletus, and others who substantially contend that the phrase "I knew Him not" is in the Greek equivalent to "I had not seen Him." The passage from St. Matthew can hardly, however, be quoted as proving "that St. John recognized Christ as the *Son of God* before he baptized Him." He may have suspected it—and in truth it is not easy to imagine that he could have remained ignorant of the existence and wondrous character of the holy relative whose influence, as the Evangelist tells us, he had felt even before his birth, when Elizabeth saluted His virgin mother at Hebron. Moreover, the very office of "Precursor" leads us to infer such knowledge in St. John from the words immediately preceding the introduction of our Lord at the Jordan: "I indeed baptize you with water unto penance, but He who is to come after me, is stronger than I, whose shoe I am not worthy to carry." Would not the prophetic instinct of a man like St. John reveal to him at once, on meeting our Lord, that before him was one, holier than himself, who certainly did not stand in need of the baptism of *penance?* This would be quite sufficient to explain the repugnance of the Baptist to allow Christ to receive the penitential ablution at his hands. When, afterwards, the Holy Ghost actually confirmed the apprehension

of the saintly Precursor by the appearance of the dove and the heavenly voice, the full and sure testimony which had been promised him was rendered, so that he henceforth could say: "I saw, and I gave testimony that this is the Son of God." (St. John, i, 34.) Nearly two years later, when St. John was in prison, he sent his disciples to ask again: "Art thou he who is to come or wait we for another?" which would show that apart from the wish to have his disciples rightly instructed by appealing to the Messiah in person, he himself wanted additional confirmation of the revelation accorded him at the time of the baptism. P. Knabenbauer in his recent exhaustive commentary on St. Matthew's Gospel says with reference to this passage:

"Joannes Jesum nondum viderat, non eum de facie novit . . . Sciebat autem Christum mox appariturum et insuper sciebat eum ad se venturum . . Jesus autem eum profecto prae se tulit vultus totiusque corporis habitum, modestiam, sanctitatem, ut Joannes eo conspecto jam non dubitare posset . . . Quare quod Matthaeus narrat. v. 14, Jesum statim a Joanne esse agnitum, nullo modo repugnat ei quod apud Joannem i, 33 legimus. Insuper assumi potest cum *Jans. Maldon. Lap.* aliisque peculiaris quidam afflatus Dei quo appropinquantem Christum dignosceret quasi voce quadam interna monitus." (Commentarius in St. Matth. iii, 13–14.)

IS IT A CASE OF RESTITUTION?

Qu. Contrary to the civil law James has two liquor stores in the same city. In applying for the necessary license to sell in the one he perjures himself by stating that he has no direct interest in any other saloon. Having obtained the license, he engages Philip, an employé, to obtain a license for the second business, furnishing all the expenses for the same. Philip who attends to the new saloon under his own name, but receiving only the ordinary salary of a hired man, considers it is his right to recompense himself occasionally for the keeping of his secret by retaining part of the money which he receives from the customers of the bar for liquor sold to them. He knows that James, even if he suspects or knows of the theft, can or will not discharge or arrest him, lest the secret of the true ownership of the saloon be made known, with the certain forfeiture of both licenses.

James suspects the theft and frequently complains of the small

receipts from Philip's till, whilst the latter keeps on stealing with impunity until Easter brings him to his duty. He confesses the whole matter and wants to know whether he must return all that he took over and above the regular salary. He says he knew that he was not doing the right thing, but does not believe it was *stealing* since he only wanted to make his employer pay him for keeping a profitable secret.

Resp. If the action of Philip in paying himself out of his employer's earnings for keeping the secret of an illegal business was *theft*, then he is bound to make restitution.

Moralists define theft as *the secret taking away of that which belongs to another, against the owner's reasonable will.* Let us see whether and how far the definition applies to the act of Philip. He pays himself *secretly*, for though James suspects the wrong dealing, Philip does not expressly acknowledge it nor are we told that James openly charges him so as to call forth a plain confession or an attempt of justifying the action. Philip takes away what belongs to James by right although illegally; for the fact that the traffic in two saloons is against the civil law does not make it necessarily immoral or sinful. Hence James has a right to the earnings of the second saloon so far as the honest sale of liquor is concerned. Philip in taking (or retaining) part of these earnings appropriates therefore what rightfully belongs to another.

And he does this against the owner's reasonable will; for, that James is dissatisfied is proved by his frequent complaints of the small receipts.

It may be said that as he knows of Philip's dealing, or suspects it, he shows, by not charging him with the act, that he consents to the loss, all the more since it saves him from prosecution. On the other hand, Philip is simply making his employer pay him for protecting him against prosecution and fine according to law. And moralists allow that a man might accept payment for the keeping of a secret.

We answer, the fact that James knows or suspects the act of Philip does not justify the latter, who takes advantage of his employer's danger to secure a part of his property against

his will. If he wants to make his employer pay for the keeping of the secret, he may tell him so, and ascertain his consent or refusal to the transaction. It is not for Philip to determine the value of his confidence and pay himself without knowing whether James is willing to accede to the terms, which under the circumstances might be considered exorbitant. Hence in the present case there is neither a just title for occult compensation, nor can it, as in some cases of the "knocking down" practice, be supposed that the employer is satisfied and winks at it for some reason or other.

A TIMELY SUGGESTION ANTICIPATED.

The Editor of the AMERICAN ECCLESIASTICAL REVIEW :

REV. DEAR SIR :—Your readers should be grateful for the admirable series of papers in the last issue of your REVIEW on one of the gravest subjects coming within the range of a priest's missionary work. The unity of design and illustrious theologians whom you selected to work it out make it an ideal number. Your plan of devoting an entire issue to one leading subject emboldens me to ask you to extend it to other fields of thought. There are, for instance, many serious and difficult problems on the borderland between reason and revelation, especially such as are suggested by Genesis, and even by the entire Pentateuch, in relation to recent scientific and historical criticism, on which the REVIEW might shed some light for its readers. Of course there is a good deal of literature on these questions scattered here and there, but a series of articles viewing them comprehensively, and discussing them thoroughly would help to focus more light, whilst the conjoint publication of such papers would furnish priests with a source of ready reference. The same plan might be extended with advantage to Dogmatic Theology, Ecclesiastical History, etc.

Hoping my suggestion may meet your approval, I remain, Rev. dear Sir, Faithfully yours in Christ,

SACERDOS.

Resp. It is our decided aim to meet the wishes of the class of readers represented by SACERDOS. He will find the suggestions anticipated in the forthcoming numbers of the REVIEW.

ANALECTA.

APPROBATIO INSTITUTI SORORUM TERT. AB IMMAC. CONCEPTIONE.

DECRETUM S. C. PROP. FIDE.

D. 16 Iul. 1893.

Superiorissa Generalis Sororum Tertii Ordinis S. Francisci ab Immaculata Conceptione, cuius domus princeps in urbe Lons-le-Saulnier dioecesis S. Claudii in Gallia exstat, a S. Congregatione de Propaganda Fide, iampridem approbationem sive Instituti, sive Constitionum enixis precibus expostulavit. Porro cum praedictum Institutum late sit diffusum et regularum observantia ac religioso spiritu floreat, uberesque fructus Deo adiuvante protulerit, ut ex plurium Episcoporum testimonio patet, huiusmodi negotium expendendum traditum est designatae ad id Commissioni, cui praeest Em.us ac Rev.mus vir Cardinalis Camillus Mazella.

Iam vero, praelaudata Commissio, re mature perpensa, tum Institutum, de quo agitur, adprobandum esse censuit, tum etiam ad quinquennium per modum experimenti memoratas eius regulas seu Constitutiones, introductis nonnullis modificationibus, quae in adnexo exemplari adnotantur.

Hoc vero iudicium, in audientia diei 15 Iulii 1893 SS.mo D. N. Leoni PP. XIII a R. P. D. Augustino Ciasca Archiepiscopo Larisseno et S. Congregationis de Propaganda Fide a Secretis relatum, Sanctitas Sua ratum habuit et confirmavit.

Datum Romae, ex aedibus S. C. de Propaganda Fide die XXVI Iulii MDCCCXCIII.

M. *Card.* LEDOCHOWSKI, *Praef.*

COMMUTATIO VOLUNTATIS.

(*Ex S. C. C. 15 Iul. 1893.*)

Cum S. Tridentina Synodus *Cap. 6. Sess. 22. De reform.* pias dispositiones commutari indulgeat "nonnisi ex iusta et necessaria causa," cumque haec causa in themate abesse

videatur, preces Episcopi Albinganensis pro eroganda summa piis legatis destinata in favorem Seminarii et fabricae Cathedralis negativo responso dimissae fuerunt.

Episcopus Albinganensis iam mensa Martii huius anni Sanctissimo Patri, quem Deus diutissime sospitet, humiliter exponebat: "che l'amministrazione della Cattedrale presieduta dallo scrivente e gravata di forti debiti pei lavori di restauro e di abellimento della medesima dopo la catastrofe del terremoto. Sono oltre a *cinquantamila lire* che si sono spese, e oltre ad un terzo ancora a pagarsi: senza contare l'importo dei lavori che si stanno eseguendo.

"Parimente il Seminario versa in tali strettezze che il Vescovo si trova ormai obbligato a licenziare alcuni poveri chierici di ottime speranze, mantenuti quasi gratuitamente, perche il Seminario non puo piu far fronte a' suoi impegni.

"Ora in questa Curia e ancora un fondo di circa *quattordici mila lire* nominali, il cui reddito va erogato in messe private e libere, senz'obbligo di luogo o di tempo, senza diritti di terzi, senonche siano ogni anno celebrate. Rappresentano avanzi di antichi legati di messe, svincolati da patroni, ovvero assegni di anime pie fatti a scopo di messe private e libere.

"Per sollevare in qualche parte le presenti miserie della Cattedrale e del Seminario, si domanda umilmente la facolta di erogare allo scopo suddetto la somma di cui sopra, in proporzione dei bisogni delle due opere a giudizio del Vescovo, concedendo una quasi totale remissione delle messe, o coll'assegnarne un piccolo numero da celebrarsi una volta tanto, o collo stabilire poche messe perpetue, a carico delle pie opere beneficate."

Huiusmodi vero precibus die 8 Aprilis 1893 rescriptum fuit: "*Attentis, etc., pro gratia ad quinquennium erogandi favore Seminarii reditum dumtaxat enunciatae summae, impostia singulis qui beneficium exinde consecuturi sint obligatione pias preces recitandi pro benefactoribus, et aliquot missas pro eisdem celebrandi postquam ad sacerdotium fuerint promoti, iuxta prudens Episcopi iudicium, supplendo, etc.*

Nuperrime vero cum idem Episcopus preces instantius iterasset: "spinto dalla necessita e dagli impegni, *ita scribit ad E.mum S. H. C. Praefectum*, che m'ho assunto verso questa amministrazione della chiesa cattedrale, mi permetto di rinnovare umilmente e instantemente la prima domanda d'una grazia maggiore. Se la remissione temporaria accordatami reca un aiuto ai poveri chierici del Seminario, restano

le disastrose condizioni della Cattedrale e gli obblighi personali che m'ho assunto verso la medesima. . . . Resta un debito di oltre 20 mila lire, per cui ci troviamo immensamente angustiati. Egli e per cio che colle piu umili e calde istanze, io prego e supplico l'E. V. a volermi esser largo di grazia maggiore, e concedermi una quasi completa remissione della messe, affinche beneficando il Seminario, io possa disporre d'una notabile somma capitale a sgravio della Cattedrale, per evitare danni e disdoro altrimenti inevitabili;" rem sapienti EE. VV. iudicio deferendam esse autumavi.

Commutationem voluntatis et praesertim missarum reductionem uti per se odiosam et piarum dispositionum eversivam a sacris canonibus improbari palam est. *Can. Ultima voluntas; causa 13 quaest. 2 l. 2. Cod. de sacros. eccl. Clement. Quae contingit de religios. dom.* Concil. Trident. *sess. 22 cap. 6 De reform.* Reiffenstuel *III. 26 n. 804.*

Sacra autem haec Congregatio Synodis Tridentinae sanctionibus inhaerendo valde semper sollicita fuit ut praescripta missarum sacrificia in animarum expiationem adamussim litarentur, et ut sancte ac religiose custodirentur piae dispositiones, quas nec in opus melius, ubi commode impleri possint, immutari permittit, ceu videre est in Florentina *Reductionis onerum, 26 Augusti 1820;* in Tolentina *Commutationis voluntatis 22 Aprilis 1826*, aliisque pluribus.

Praeterea in themate facultas ab Episcopo petitur erogandi non modo reditum, verum etiam ipsammet sortem, quod perraro a S. H. C. concessum fuit, et nonnisi accedentibus gravissimis et perspectissimis necessitatis vel utilitatis causis, quae in casu haud existere viderentur. Re sane vere Seminarium, sorte erogata, non amplius reditibus frui posset, et in iure cautum est quod reparatio ecclesiae cathedralis fieri debeat de ipsis ecclesiae reditibus, si quos habet; secus ad stringantur Episcopus, canonici de praebendis (deducto ne egeant), necnon omnes qui aliquid de ecclesiae fructibus participent; el ultimo loco totus clerus et populus. Reiffenstuel *lib. III tit. 48 num. 28;* Pirhing *III. 48 num. 19;* Sperellius in *Decisione 68 num. 20.*

Nihilominus contra perpendendum est S. V. O. innixum *cap. 6 sess. 22 De reform.* Concilii Tridentini millies testatorum voluntates immutasse quoties extiterit causa iusta et necessaria; et ad missarum aliorumque legatorum suspensionem devenisse, ut fabricae necessitati prospiceretur, ceu videre est in Senogall. *Fabricae eccl. 20 Febr. 1726 ad 2 dub.*; in Ferentina *Reaedificat. eccl. 25 Maii 1805;* et in Tiburtina *Suspens. capell. 13 Ian. 1816.*

Quod autem hic ad gratiam indulgendam causa iusta et necessaria concurrat, in dubium haud revocari posse videretur post ea quae Episcopus S. V. O. retulit.

Quod si EE. PP. censuerint, Episcopi precibus annuendum esse piarum voluntatum commutationem decernendo, perpendere haud abs re erit, utrum et quomodo apponenda sit conditio celebrandi quotannis aliquas missas, ut et cathedralis utilitati consulatur, et sarta tectaque quoad fieri potest piorum testatorum iura serventur.

Quare etc.

S. C., omnibus aequa lance libratis, rescripsit: "Prout proponitur, negative."

DISPENSATIO AB IRREGULARITATE.

Ab irregularitate ob vitium corporis, quae ad tramites *Cap. 2. tit. 6. libr. 3 Decret.* ab altaris ministerio arcet, benigne dispensatio conceditur iam promoto, dummodo tamen irreverentia erga SS. Sacramentum et periculum scandali removeatur.

Sacerdos Alphonsus e Serino Ordinis Minorum sancti Francisci litteris datis die 4 Maii huius anni supremi Principis benignitatem humiliter deprecatus exponebat: "che da certo tempo avendo sofferto un'amputazione parziale di due dita nella mano sinistra cioè nel medio e dellindice, gli abbisognò una dippensa per essere ordinato sacerdote. Ora avendo sofferto un'altra amputazione al pollice della stessa mano sinistra. per modo che gli manca l'intero pollice, la terza falange dell'indice e due falangi del medio, ricorre di nuovo alla S. V. per una nuova dispensa, onde possa celebrare."

De irregularitatis existentia nullum dubium ut ex *cap. ult. De corpore vitiatis*, *cap. 2 De clerico aegrot.* et ex pluribus S. H. C. decisionibus patet. Cum tamen de iam promoto hic agatur, erga quos S. O. majori in similibus casibus indulgentia uti solet, ne qui iam sunt sacerdotes ob superventum infortunium sacrosancto missae sacrificio celebrando perpetuo abstinere cogantur, et hinc majorem etiam afflictionem in suo gradu sustineant, quam illi qui pari infortunio ad sacros ordines promoveri prohibentur, preces non omnino spernendae videntur. Quod si huiusmodi dispensationis presbyteris indultae exempla adducenda sint, prae aliis non paucis etiam graviora afferri possunt ex Mutinen, *24 Maii 1734*, in qua benignitatem S. V. O. expertus est sacerdos, qui tres digitos

pollicem scilicet, indicem et medium amiserat, et ex Geruntina *26 Aprilis anni 1788*, in qua ob oratoris paupertatem vestro propitio rescripto donatus est sacerdos Caietanus Falbo, qui digitos universos laevae manus perdiderat.

Ut de causa tandem in huiusmodi dispensationibus requisita loquar, ea praesto esse videtur in Ecclesiae utilitate. Siquidem Vice-procurator generalis eiusdem Ordinis sancti Francisci super oblatis precibus rescribit: "Enixe commendo oratoris preces." Quanti autem haec facienda sint, Emil Patres, eo vel maxime quod orator ad ordinem pertinet, in quo plures adsunt sacerdotes, vestrae erit sapientiae decernere.

Quare etc.

Emi et Patres rescripserunt: "*Pro gratia, praevio experimento faciendo coram Magistro caeremoniarum respectivae Ecclesiae Cathedralis.*"

DISPENSATIO MATRIMONII RATI.

Cum satis constaret de inconsummatione matrimonii in casu, et plures adessent rationes pro dispensatione indulgenda, dubitandi formula: "*An consulendum sit SSmo. pro dispensatione a matrimonio rato et non consummato in casu?*" dismissa fuit responso: "*Affirmative.*"

Alexander C. . . annorum 25 et Ioanna M. . . 16 anos agens matrimonium contraxerunt die 4 decembris 1884. Post decem et octo menses, vir a civili auctoritate sententiam divortii obtinuit ob animorum dissociationem. Postea idem vir S. Sedem adiit pro obtinenda vel declaratione nullitatis matrimonii quia sibi invitam et per vim Ioannam nupserat, vel dispensationem a matrimonio rato et non consummato. Consultores a S. C. adsciti pro utraque petitione favorabile emiserunt votum. Gravissima quidem pro nullitate argumenta deducebantur, sed quaestio in dubio S. O. proposito, nescimus qua de causa, omissa fuit. Inconsummatio autem, cum exploratio mulieris quae modo meretricis more vitam traducit, esset inutilis, praecipue innitebatur iuratis utriusque coniugis et septimae manus depositionibus. Huiusmodi depositiones plene concordas ad facta et dicta tempore non suspecto prolata sese ref rebant. ac proinde omnem fidem mereri videbantur. Aderant praeterea circumstantiae plures asserta comprobantes. Unde pluribus et gravibus causis, uti ex facti specie eruitur, exstantibus, dispensatio benigne concessa fuit.

DUBIUM QUOAD ORDINATIONES.

In *Cap. 8, sess. 23, De reform.* Concilii Tridentini, statuitur ut "unusquisque a proprio Episcopo ordinetur," ac in *Cap 5, sess. 6, De reform.* sub poenarum comminatione interdicitur Episcopis pontificalia in alterius dioecesi absque Ordinarii loci expressa licentia exercere. Cum vero in ordinationibus quae haberi solent in Seminario Haitiano

intra limites dioecesis Nannetensis, praxis quaedam invaluisset praefatis iuris dispositionibus contraria, eaque ob peculiares circumstantias haud videretur abroganda, S. C. tenuit supplicandum esse SSmo pro eiusdem praxis convalidatione, salvis tamen iuribus Antistitis Nannetensis.

Vertente mense Iulio anni 1890, Episcopus Capitis Haitiani simulque Administrator Apostolicus Portus Pacis haec S. C. exponere satagebat:

"Seminarium maius provinciae Haitianae situm est in dioecesi Nannetensi. Omnes autem seminaristae sunt subditi alicuius ex episcopis haitianae ditionis. Usquemodo ordinationes in ecclesia Seminarii factae sunt tum ab uno tum ab alio episcopo nomine episcoporum Haiti, aliquando etiam ab uno ex episcopis haïtianis, ex licentia Episcopi Nannetensis semel data, et litteris dimissorialibus ad Episcopum ordinantem datis, non autem ad episcopum Nannetensem. Testimonia etiam ordinationis ab eodem episcopo ordinante subscripta sunt, nulla facta mentione delegationis Episcopi Nannetensis." Atque his relatis, quaerebat: "1. Utrum retineri possit talis agendi modus? Quatenus negative, 2. Numquid Episcopi Nannetensis solius sit sive per se sive per alium ordinationes facere in praedicto seminario, datis sibi ab Ordinariis ordinandorum litteris dimissorialibus? 3. Cuius sit subscribere testimonia ordinationis? 4. Cuius nomine legi debeat interdictum ante ordinationem?" Preces ceu de more statim remisi Episcopo Nannetensi, qui mense Septembri insequenti haec tantum S. O. significabat: "Mihi rem attentius consideranti, et perspicienti huiusmodi alumnos neque ratione originis, ut plurimos, neque ratione destinationis, neque ratione magistrorum quibus utuntur, sub ditione Episcopi Nannetensis constitui, visum est respondendum satius esse ut Episcopi provinciae haitianae usum retineant de his quoad ordinationes et testimonia ordinationis disponendi tamquam de suis, omissa omnino delegatione Episcopi Nannetensis."

His acceptis litteris, cum res aliquantulum obscura videretur, rescribendum censui utrique Episcopo, ut magis praecise referret a cuius iurisdictione et vigilantia dependeant alumni et seminarium praedictum, nec non ut transmitterent, si quae essent in regulis aut fundationum tabulis, dispositiones quae ad ordinationem alumnorum aut eiusdem Seminarii dependentiam spectarent. Ac tunc Episcopus Capitis Haitiani hanc accuratam informationem S. O. allegavit, quam, licet vernaculo idiomate exaratam totidem verbis hic exscribendam operae pretium existimo.

1. "Le Séminaire de la province d'Haïti est établi au Calvaire de Pont-château, diocèse de Nantes, dans une maison appartenant à la Compagnie de Marie. Il a été fondé en 1872 par Monseigneur Alexis Guilloux, Archevêque de Port-au Prince, avec l'agrément de Monseigneur Fournier, Evèque de Nantes, et confié à la direction des RR. Péres de la Compagnie de Marie en vertu d'une Convention passée entre l'archevèque de Port-au-Prince et le Supérieur général de la dite Congrégation. Un rescrit du Saint-Siège a autorisé la Compagnie de Marie à s'occuper de la direction du Séminaire d'Haïti.

2. "Le Séminaire de Pontchâteau est entièrement sous la jurisdiction et la surveillance des évèques d'Haïti, et c'est à eux que le Supérieur de la maison rend compte à des époques fixées de l'administration spirituelle et temporelle de l'établissement. Le Supérieur général de la Compagnie de Marie a des lettres de vicaire général des Evèques d'Haïti afin de pourvoir en leur nom aux nécéssités du séminaire, spécialement pour les ordinations, les lettres testimoniales les dimissoriales,les *celebret* à donner aux jeunes prètres, etc.

3. "Les ordinations ont lieu le plus souvent dans la chapelle du Séminaire. Elles sont faites par un Evèque invité de la part des Evèques d'Haïti, qui ont la faculté d'ordonner leurs sujects *extra tempora per se vel per alium Episcopum.* Monseigneur l'Evèque de Nantes qui montre à l'établissement la plus grande bienveillance, a daigné venir plusieurs fois lui-mème faire les ordinations au séminaire, sur la demande du Supérieur. C'est à lui, du reste, qu'on demande l'autorisation nécessaire pour les fonctions pontificales quand elles sont faites par un autre évêque.

4. "Les élèves du séminaire sont ordonnés au nom de l'Evêque d'Haïti au diocèse duquel ils sont incorporés après avoir été excorporés de leur diocèse d'origine, et en vertu des indults accordés aux mèmes évèques pour les ordinations *extra tempora*, les dispenses de titre d'ordination, etc. Les ordinations se font donc au nom des évèques d'Haïti par un Evèque qui agit en leur lieu et place, dans un établissement qui est entièrement sous leur dépendance, quant à son administration et avec la permission requise de l'évèque diocésain du lieu pour les fonctions pontificales."

Haec eadem fere et Episcopus Nannetensis serius respondit, addiditque: "Non ullae regulae aut dispositiones aliquid praescribunt de ordinatione alumnorum. Ipsi alumni sunt subiecti alicuius ex Episcopis provinciae haitianae, non quidem ratione originis (diversis enim Galliae dioecesibus congregantur), sed virtute litterarum excorporationis ab Episcopo

originis acceptarum . . . Seminarium quidem ratione loci, ad dioecesim Nannetensem pertinet, ibque Episcopus Nannetensis iurisdictione ordinaria primario pollet. Ex eius autem licentia semel data, Episcopi Haitiani aut eorum delegati Pontificalia exercent, ordinationes celebrant, caeteraque huiusmodi sine restrictione praestant."

Quibus praemissis, cum hodie quaestio EE. VV. dirimenda proponatur, pauca in iure pro recepto more subiungam.

Et in primis favore inolitae praxis observari posset, eam consonam videri dispositioni Tridentini in *Cap. 8 sess. 23 De Reform.* qua statuitur ut "unusquisque a proprio Episcopo ordinetur." Scitum enim est huiusmodi facultatem proprios subditos ordinandi exerceri posse ab Episcopis vel per se vel litteras dimissoriales dando. Hae vero dimissoriales, ceu ius aperte monet, "ad quemcumque antistitem gratiam et communionem cum Apostolica Sede habentem" mitti possunt. Unde profecto reprehendendi haud esse viderentur Haitiani Episcopi, qui haud volentes ob locorum distantiam suis subditis in Gallia commorantibus sacros ordines per se conferre, eos ad alios Antistites sibi benevisos remittunt. Nec forsan obiici posset alios Episcopos quibus litterae dimissoriales diriguntur, non posse Pontificalia et proinde ordinationem habere intra limites dioecesis Nannetensis ad tramites *Cap. 5 Sess. 6 De reform.* Etenim ex deductis constat Nannetensem Praesulem amplissimam ad hoc concessionem Haitianis Episcopis indulsisse, ac iure a S. H. C. in themate rogatum respondisse: "satius esse ut Episcopi provinciae Haitianae usum retineant de his quoad ordinationes disponendi tamquam de suis, omissa omnino delegatione Episcopi Nannetensis."

Accedit quod licet mentio expressa exemptionis Seminarii in loco Pont-Château erecti, haud inveniatur in actis, nihilominus ea saltem aliquo sensu minime videretur deneganda. Sane ipse Antistes Nannetensis fatebatur praedicti seminarii alumnos "neque ratione originis, ut plurimos, neque ratione destinationis, neque ratione magistrorum quibus utuntur, sub ditione Episcopi Nannetensis constitui." Ac praeterea ex litteris Episcopi Portus Pacis eruitur, Superiorem generalem Congregationis Mariae Episcoporum provinciae haitianae personam in Gallia gerere, ac vere eorum Vicarium generalem constitutum fuisse praesertim "pour les ordinations, les lettres testimoniales et dimissoriales, les *celebret* à donner aux jeunes prêtres etc." Haec autem profecto dum ex una parte privilegium aliquod a S. Sede indultum ostendere videntur, ex alia clare innuunt praefatum Seminarium aliquali exemptione saltem de facto praeditum esse.

Quod si praxis hucusque vigens pro alumnis Seminarii Haitiani, in transmissione litterarum dimissorialium et in collatione ordinum haud sit improbanda, sequi etiam videretur idem tenendum quoad subscriptionem litterarum quae de peracta ordinatione fidem faciunt. Siquidem compertum est easdem litteras ab eo Episcopo dandas esse, qui sacram ordinationem habuit: ad summum exigi poterit ut in iisdem testimoniis de venia Pontificalia exercendi a Nannetensi Praesule concessa mentio fiat.

Nihilominus ex altera parte perpendendum est facultatem ordines conferendi non cuicumque Antistiti competere, sed eam tantummodo in propria dioecesi exerceri posse. Sane, in casu haud agitur solummodo de exercitio potestatis ordinis, sed de actu jurisdictionis qui extra territorium nequit admitti. Monet de Camillis *Inst. Iur. Can. tom.* 2, *pag.* 105, *edit. Paris, an.* 1868, posse quidem Episcopos alienum clericum ordinare cum dimissoriis Ordinarii eius, ast addit: "sed Episcopus qui eas (dimissoriales litteras) recepit, debet cavere ut ibi conferat, ubi datur ei pontificalium usus." Eclar. Devoti *Inst. Can. lib.* 1. *Tit.* 4. *sect.* 2. § *II.* scribit. "Ordinum ubique conferendorum potestas unius est Romani Pontificis, Episcopi in dioecesi sua." Quod autem in casu Episcopus Nannetensis facultatem habendi Pontificalia in Seminario Haitiano aliis Episcopis indulserit, id haud secumfert potestatem ordinationes quasi in proprio territorio peragendi. Unde ceteri Praesules, Haitianis minime exclusis, quoties ibi sacros ordines conferunt, nomine Nannetensis Antistitis agunt, cuius etiam esse videtur de ordinandorum requisitis iudicium ferre, omniaque ordinationi praemittenda moderari. Ceterum praxis Romae et fere ubique vigens ea est, ut quoties aliquis Antistes in aliena dioecesi ordines confert, id non modo ex venia sed vice et nomine Episcopi dioecesani peragat.

Inepte vero prorsus ad seminarii exemptionem in themate confugeretur, quae cum odiosa res sit, utpote laesiva certi iuris Praesulis Nannetensis, esset concludenter non vero per illationes probanda. "Seminarium quidem ratione loci ad diocesim Nannetensem pertinet, ibique Episcopus Nannetensis iurisdictione ordinaria primario pollet" scribit S. C. idem Nannetensis Antistes, ac proinde nullum privilegium quod ordinariae iurisdictioni deroget admitti potest. Hisce autem positis, et controversia de subscriptione litterarum testimonialium absoluta videretur. Equidem cum unus Nannetensis Praesul sacras ordinationes vel per se vel alium in suo territorio peragere valeat, sequitur et ipsi tantum competere habitae ordinationis testimonia exarare.

Tandem relate ad ultimum quaestionis punctum scilicit cuius nomine legi debeat interdictum ante ordinationem, cum *ex capit. Novit. et 1 omnes 2 ff. de off. procons:* extra territorium nemini datum sit iurisdictionem contentiosam exercere, ne iudici ordinario illius loci iniuriam inferat, Episcopi Nannetensis nomine legi dicendum esset. Neque valet quod clerici subditi sint Episcopi ordinantis, nam ferens censuram debet esse intra proprium territorium, nam extra illud existens etiam sibi alias subditum censura haud ligare potest. Ita Abbas *in cap. novit 7 n. 3 de off. leg.* Schmalzg. *Pars IV. t. 39 n. 24 etc.*

His quoad propositas quaestiones summatim delibatis, rogantur EE. PP. sueta iudicii maturitate resolvere quae proponuntur

DUBIA.

I. *An praxis usque adhuc servata in ordinatione clericorum Seminarii Haitiani intra limites dioecesis Nannetensis existentis, retineri possit in casu?*

Et quatenus negative

II. *An tantum Episcopi Nannetensis sit ordinationes in praefato Seminario peragere, dimissoriales litteras Ordinarii alumnorum recipere, ferre interdictum ante ordinationem et collatorum ordinum testimonia subscribere in casu?*

R. Ad 1^um^ "*Consulendum SSmo pro comfirmatione praxis, ita tamen ut ordinandi ad alium Episcopum dimitti non debeant, quoties Episcopus Nannetensis ordinationes habeat.*"

Ad 2^nm^ "Provisum in primo."

BOOK REVIEW.

PHILOSOPHIA MORALIS IN USUM SCHOLARUM, AUCTORE VICTORE CATHREIN, S.J. Friburgi, Herder, (St. Louis, Mo.) 1893. pp. X, 396. pr. $1.50.

A notice of this book in a recent literary magazine classes it under the *Cursus Lacensis* and likens it to Fr. Pesch's *Institutiones Logicales*. The reviewer was apparently misled by an advertisement of the volumes of that *course* preceding the title-page. We call attention to this error for, although the present manual of Ethics has genuine merit, it does not deserve to take rank with the stately volumes of the *Cursus Lacensis*, and indeed is made to look decidedly unlike Fr. Pesch's work on logic. Neither author nor publisher would care to have it canvassed in such connection. Those of our readers who have not the key to Fr. Cathrein's elaborate German work on Moral Philosophy will be glad to have access through a Latin medium to the author's store of moral science, which has won for his larger volumes a front place amongst works of their kind. They will find in this book a concise, yet very clear, methodical, and on the whole, timely summary of Ethics. Having been intended as a class manual, it possesses those divisions, headings, and general arrangement which help the eye, the memory, and so, indirectly, the intellect in seizing and assimilating its contents.

As to its matter, there is that advance on other books of its kind which the nature of its subject and compass allow. The old truths are adjusted to new facts and theories. American and English readers will be interested in seeing Mr. Herbert Spencer figure here more than he does in any other preceding Latin manual of Ethics. His false evolutionary teaching as to the norm of morality, the origin and nature of moral obligation, and the purpose of civil society come in for some notice and refutation.

Those who are interested (and who are not?) in the burning question of the rights and duties of the State regarding education, will find here reiterated in concise thesis the principles, more fully elaborated in the author's German work, and which in the main

constituted the argument sustained by the writers of the chief papers on the School Question which appeared some time ago in this REVIEW. That so good an authority as Fr. Cathrein is acknowledged the world over to be, having resurveyed the whole field after the dust of the recent controversy had cleared away, yet should find no jot or tittle to minimize in his former statements, lends no small weight to one side of the case.

Questions that cling about the rights of property are handled here at a greater length than is usual in our scholastic compendia. Socialism is quite fully discussed, especially in its *agrarian* form, Mr. George's theories receiving here proportionate attention.

The author does not treat formally of religious society, but taking as lemmeta from Theology, the fact, nature, and organization of that society, he inquires into the juridical relations existing between Church and State (civil society). There is no uncertain sound about his decision. He concedes not a whit to the theory that the two societies can be ethically separated. Whatever may be said as to the desirability of such separation in view of greater evils which some experience has shown to follow from their union—facts, therefore, which would make *per accidens* for separation—the moral principle remains unchanged that complete separation between Church and State is *per se* to be rejected. By complete separation he understands that the State should have no more regard for the Church than for any private society, that it suffer the Church to follow her own way, but in no wise favor her or at all take her into consideration in legislation, that full toleration be accorded every form of worship, since the State should regard religion as a purely private affair. This is not the place to work out the arguments for such a position, nor is it necessary to do so, for they lie sufficiently evident in the definition and scope of the two great social spheres wherein man finds himself.

There is only one question claiming a place in a manual of this kind that does not seem to get a sufficient hearing, viz., the Social question on the relations between capital and labor. The labor contract is defined and the rights and duties of the State in its regard noted, but we find no adequate treatment of the subject as a whole. We trust the author will in a future edition give students the benefit of his thought on this subject.

For the rest, we doubt if there be on the whole a better Latin compendium of Moral Philosophy, adapted to the use of ecclesiastical, or of other students who are masters of its language—one that

is more lucid in its method and style, more concise yet sufficiently ample in its range, more timely in its treatment.

Readers who have developed beyond the pupilage state will find the book suggestive, and as far as its subject permits, an easily read medium for review of former study.

BIBLIOGRAPHIA BENEDICTINA. Verzeichniss der Schriftsteller des Benedictiner Ordens in d. V. St. Nord America's, Von Edm. J. P. Schmitt.—Bruenn, 1893.

There was a time when the sons of St. Benedict represented almost exclusively the progress of Christian art and learning in Europe. Even to-day they are, with probably the single exception of the Jesuits, the most thoroughly efficient body of Catholic teachers under religious discipline. Much of this efficiency, no doubt, is due to the stimulating influence of the scholastic traditions covering a period of over fourteen hundred years, during which the Order was able to amass a literary treasury which has still the unequaled admiration of the men of letters in every land.

In the United States the activity of the Benedictine Order made itself distinctly felt about the middle of the present century, when the lion-hearted Abbot Boniface Wimmer undertook its establishment in the New World, upon a permanent basis. Previous to 1846 zealous monks of St. Benedict, like P. Didier and Balleis, labored as pioneers in the missions in the States, and for a long time afterwards their efforts were directed principally toward building churches and schools, and instructing the rude natives and settlers in the elements of true knowledge. But within recent years the tendency has been to promote greater literary activity in keeping with the pristine traditions of the Order. Of the result the present *Bibliographia* gives surprising evidence.

The number of Benedictines in the United States who have illustrated the Catholic faith in various fields of literary activity largely exceeds the hundred. The bulk of the work is done, it is true, through ephemeral publications, and in these, although less pretentious, it is perhaps most needed and most effective in building up Catholic sentiment. But we count a considerable number of writers in the triple family of St. Benedict, as we find it represented in the United States, whose works lay claim to permanent recognition. Such are, for example, the writings in Pastoral Theology of Luebbermann, or from the prolific pen of Beda Maler; the dictionary

and prayer-book in the Dakotah language, by Bishop Marty ; the contributions to the exegesis of the psalms by P. Weikert, now in St. Anselm's, Rome ; the illustrations of Catholic development in the South, by Jeremias O'Connell ; not to mention such gifted minds as PP. Schnurr and Ildephonse Zarn who sing their native muse in pleasing and edifying verse.

Among the several periodicals of a belletristic character, edited and published through the efforts of the Benedictine Fathers in America, may be mentioned a weekly journal in the Bohemian language, *Pritel Ditek*, (Friend of Youth) which appears in Chicago, and is said to do much good in fostering education and a tendency to national amalgamation under the influence of religion.

The *Bibliographia Benedictina* augurs well for the future literary efforts of a religious community which enjoys the highest possible prestige in this respect.

THE PHYSICAL SYSTEM OF ST. THOMAS, by Father Giovanni Maria Cornoldi, S.J. Translated by Edw. Heneage Dering: London and Leamington Art & Book Co.—New York, Benziger Bros. 1893.

Students of Scholastic Philosophy are familiar with the groupings of the sciences in the light of the mind's abstracting from material conditions. *Ens sensibile*, *ens quantum*, *ens immateriale*,—these mark the formal objects of physical, mathematical and metaphysical science, resulting as they do from the upward degrees of the abstracting process. Sensible Being, (*ens mobile*, *corpus naturale*) the proper object of physical science, may be studied either from a purely experimental standpoint, and thus give scope to the large number of empirical branches under the general heading of experimental Physics, or from a speculative standpoint, thus begetting Natural Philosophy in the more exact sense of this term. It was this latter branch of physical science that mainly engaged the attention of the school-men and which now constitutes the larger part of Special Metaphysics known as Cosmology in our modern texts of scholastic philosophy. The book before us aims at giving a digest of the Physical System or System of Physical Science from a purely philosophical point of view, as taught by St. Thomas. The author deprecates "raking up exploded doctrines of the old physicists." "The habit of confusing such opinions," he says, "with the philo-

sophical principles of rational Physics, ascribing to the latter what belongs to pure experiment, has led many to attack truth with the hatred due to error and to put the wisest in the category of quacks."

Fr. Cornoldi takes up the subject-matter of Natural Science, *corporeal substance*, inquires into its essence, and finding it constituted of Matter and Form, he explains each of these substantial principles. Put together they constitute "Nature," a much abused term, which needs and here gets careful delineation. Nature must be viewed in its fundamental relations, chief of which is Creation. A chapter on this act is next given. "An individual corporeal substance is an atom"—this sense of the term is thoroughly discussed. "In creating matter actuated by substantial forms, God produced also what may be called the 'Seminal Causes' of things which enable substances to produce others like or unlike to themselves." The existence of these *rationes seminales* in the living world, and their analogues, seen in the combination of chemical elements in the mineral world, is established, the objectivity of qualities as modifying the essence of corporeal substances insisted on, and the nature of attraction, in its various forms, explained.

All this leads up to the physical laws that govern matter, and necessitates an exposition of them as active in the physical order, and fundamentally in their Author. The existence and nature of inertia and activity, the impossibility of action at an absolute distance, the definition of motion, the truth of the axioms: "omne quod movetur ab alio movetur," "primum movens est immobile," the mutability of extension, the divisibility of the continuous extended, the existence and nature of ether, the relation between *matter* and *form* in the elements, the consequent union of chemical simplicity with physical composition of nature in those elements, the transformation of the elements under chemical union—these jottings mark the line of thought throughout the rest of the work.

Though there are a number of books of this kind in the various European languages, to say nothing of Latin, there is, so far as we know, nothing like it in English. Something kindred had been looked for in the Stonyhurst series of manuals, and we trust that it may some day appear, as its absence in that course might be taken to indicate a lack of confidence on the part of its editors in the scholastic philosophy of physics. In the meantime, Fr. Cornoldi's treatise will in some degree supply the gap. Two good objects it will subserve. First, to dissipate some dense ignorance regarding the speculation of St. Thomas and his followers on Nature,

and to show that their reasoning led them to theories which it is the boast of modern scientists to have discovered, or at least to have come upon as good working hypotheses, such, for instance, as the existence of interplanetory ether. Secondly, it will make towards the raising of a continuous system of thought from the roots in metaphysics, up along the branches to the flowers and fruits of empirical science. "There is no essential discrepancy," says Fr. Cornoldi, "between the doctrine of St. Thomas and the true principles of modern science, together with the facts that chemists have shown to be certain." The completion of the ideal system can come about only by a more thorough grasp on the part of metaphysicians of the facts of experimentation and the deeper insight on the part of physicists into the data of philosophical reasoning. Excess either on the *a priori* or on the *a posteriori* side will always maintain a chasm between the two spheres of science. "So long," says our author, "as chemistry remains within the limits of its own natural boundaries, collecting facts and registering phenomena, the learned cannot really be at variance with each other, though there may be more or less exactness in explaining and more or less faithful accounts of things ; but when passing these limits, it takes to deciding philosophically about the nature and essence of things, then it is that discrepancies arise. This happens, in some cases, through deficient knowledge of philosophy and a want of sound logic, while in others it proceeds from the modern fashion of following experience only, and confusing the senses with reason." This is, inferentially at least, sound advice which the honest physicist might be glad to profit by, trusting in the meanwhile that the philosopher will, *mutatis mutandis*, apply it to the filling up of his own shortcomings.

The translator has, on the whole, done his work well, no small credit in so difficult a subject, whilst the material make-up of the book is such as to draw one to linger over its large and clear-typed pages.

DIOCESAN SEMINARIES, AND THE EDUCATION OF ECCLESIASTICAL STUDENTS. By Francis A. Bourne, Rector of St. John's Diocesan Seminary, Wonersh.— London : Burns & Oates. 1893.

The removal of the Theological Seminaries of Birmingham and Portsmouth to Oscott College, which took place some time ago,

aroused a discussion in England as to the advisibility of establishing one or two general centres of theological studies where all the clergy might be educated together. It was argued, not without show of good reason, that the concentration of financial resource and teaching power thus effected would redound to the mutual advantage of the different dioceses that might be induced to accept the proposed combination. The objection that such a plan would be contrary to the legislation of the Council of Trent which demands separate seminaries for each diocese was answered by the plea of local conditions and circumstances which made a certain modification of the old system a practical necessity.

Fr. Bourne, rector of the Seminary in Southwark diocese promptly opposed this idea of a central Seminary. Under the title "Audiatur et altera pars" he defended with considerable warmth the approved ideal of the Council of Trent, and deprecated any such move as the indicated scheme of unification.

We must confess our undivided sympathy with the line of argument which upholds the old system of separate diocesan education for the clergy. The most obvious reason for this is, to our mind, that such system fosters and confirms what may be called the domestic relations between bishop and clergy, as well as between pastors and their charges. Experience proves this to be both a fact and an advantage not outweighed by any financial gain in the saving of expenses, or even by the acquisition of a superior intellectual equipment in the teaching faculties. The missionary conditions of America differ in many respects from those of England, but on this point of diocesan seminaries and their influence upon the formation of Catholic thought and feeling we can afford striking instances of comparison. Many of our bishops were until recently obliged to send their students to seminaries of the larger dioceses, such as the Sulpician House in Baltimore, or Troy in the New York Province, so that in nearly every diocese we find a large body of priests who received their ecclesiastical training in some seminary outside of their jurisdiction. Philadelphia has had a diocesan seminary for over fifty years, exclusively for its own clergy. To-day there is hardly a priest in the diocese who has not grown up in the spirit and traditions of that institution. The result is a marked *esprit de corps* in all diocesan enterprises, not to speak of the friendly intercourse which naturally exists between those who look with pride upon their common "Alma Mater." The distinguishing feature of the Overbrook Seminary is that the people of the diocese

feel toward it a singular attachment, so as to enable the clergy to raise for the support of the theological school the extraordinary sum annually of about forty thousand dollars (£8,000), not including frequent legacies, which go to the establishment of permanent professorial chairs or the improvement and building fund. Such popularity can only be due to the fact that the Seminary and its work is constantly present to the faithful of the diocese, who would hardly feel the like interest in the development of a central institution to which they are requested regularly to contribute, without knowing that it is wholly and exclusively their own.

If, on the other hand, anything is to be said in favor of superior educational facilities, by reason of a picked staff of professors and a broader range of studies, we have the "alternative policy" proposed by Fr. Bourne, of a central college of higher ecclesiastical studies additional to and distinct from the diocesan institutions. In the latter, students are taught to attain the *scientia competens* for the practical ministry. In the central college those who show superior talent may pursue a higher course and obtain regular university degrees. It is needless to add that our Washington University is meant to cover this ground, and will do so effectually as soon as the different dioceses have succeeded in establishing a permanent basis for a theological post-graduate course in the equipment of local seminaries according to the pattern proposed by the Council of Trent. We have already, on several occasions, expressed our practical ideal of the education to be imparted in our ecclesiastical seminaries of the present day.

The history of the rapid development of our ecclestical seminaries fully confirms the proposition of Fr. Bourne, subject, as he does readily admit, to the circumstances of time, place and resource, which may occasionally require important modifications of the model proposed in the Tridentine legislation.

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AMERICAN
Ecclesiastical Review.

A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. IX. 1893.

"*Ut Ecclesia aedificationem accipiat.*"

1. Cor. XIV. 5.

PHILADELPHIA, PA.,

D. J. GALLAGHER & CO., PUBLISHERS,

245-247 NORTH BROAD STREET.

American Ecclesiastical Review.

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